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The ARYAN PATH

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THE ARYAN PATH

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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXXII DECEMBER 1961 No. 12

KARMA

[WE reprint this Editorial from THE ARYAN PATH for December 1936. —ED.]

AMONG the numerous Sanskrit words which are fast being absorbed into the ordinary English vocabulary is the word "Karma." Literally it means "action," but its most generally accepted meaning in the popular mind is that process in Nature so aptly described by St. Paul: "Whatsoever a man soweth, that shall he also reap." Karma, in Indian philosophy, embraces not only visible deeds, but also mental and moral actions. Furthermore, its sway is not restricted to the human kingdom, but is universal and, this being so, Karma is looked upon as the basic Law of Nature.

The Law of Causation recognized by science in the physical universe is extended to the moral and mental universes. The ancient philosopher solved the problems of Fate and Free Will in this Law of Karma, which the modern scientist has not done in his Law of Causation. The metaphysical aspect of causation is to be found in the Chain of Nidanas; but this profound metaphysical chain cannot be grasped by the modern mind until it has purged itself of false notions of theology, science and philosophy, or the cant of dogmatic sectarian beliefs.

The mind of the modern man, however, is now sufficiently educated to grasp the psychological aspect of Karma as it pertains to his own daily experiences. He can see justice inherent in it, and can appreciate the fact that "it knows not wrath nor pardon," although he may forget this philosophical truth when ills overtake him. While he is quite familiar with the proposition that as a man soweth, so shall he also reap, he is not equally at home with its corollary, that a man is now and here reaping that which he has already sowed. The religious dogma

of a future heaven or hell, where rewards or punishments will be meted out to him, stands in his way. According to the doctrine of Karma the future is locked up in the present which, at the same time, is also the unfolding past. Again, man's false understanding of the facts of heredity prompts him to blame his progenitors unto the third and fourth generation for his present afflictions or tendencies. Karma does not negative heredity except as a primary cause; heredity is an instrument for the manifestation of Karmic effects.

The knowledge of the Law of Karma is eminently practical, for it changes the learner's attitude to the problems of life. Since a man reaps as he sows, then it is surely more than worth his while to sow correctly and intelligently. Again, since a man is reaping what he has sowed in the past, then his present obstacles, vicissitudes and sorrows are a legitimate flowering and one, moreover, which is not purposeless. A correct and intelligent use now and here of this legitimate harvest increases and deepens his experience and proves to him the truth of Edward Carpenter's statement that "the pains which I endured in one body were powers which I wielded in the next."

Karma is not fatalism for its effects may be counteracted by our present thoughts and acts, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects. It is taught that:—

> Measures taken by Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

Of greatest practical value is the fact that it is in the psychological aspect of our being that the seeds of causes are sowed which sprout and become visible effects in our physical nature. The inner purpose is the motor power by which the outer movements manifest.

Generally a man is valued by his words and deeds — and who troubles about his motives, feelings and thoughts? Intellectual dishonesty is not regarded as a crime; he who looketh on a woman with lust is not called an adulterer; a cesspool mind is not shunned as contagious — for who bothers about another's private thoughts? But the Upanishad says that "verily a person consists of purpose (*kratumaya*)." Again:—

> As is his desire, such is his resolve; as is his resolve, such the action he performs; what action he performs, into that does he become changed.

A simple experiment in the laboratory of a man's own consciousness

will reveal to him the absolute truth of the above, and then he will be able to say:—

> As I have thought so shall it come to pass; and as I have purposed so shall it stand.

MAKE UP YOUR MIND that in some part of your nature somewhere there is that which desires to be of use to the world. Intellectually realize that that world is not too well off and probably wants a helping hand. Recognize mentally that you should try to work for it sooner or later. Admit to yourself that another part of your nature — and if possible see that it is the lower part — does not care in the least about the world or its future, but that such care and interest should be cultivated. This cultivation will of course take time: all cultivation does. Begin by degrees. Assert constantly to yourself that you intend to work and that you will do so. Keep that up all the time. Do not put any time limit to it, but take up the attitude that you are working towards that end. Begin by doing ten minutes' work every day of any sort, study, or the addressing of envelopes, or anything, so long as it be done deliberately and with that object in view. If a day comes when this is too irksome, knock it off for that day. Give yourself three or four days' rest and do it deliberately. Then go back to your ten minutes' work. At the end of six or seven weeks you will know what to add to that practice: but go slowly, do nothing in a hurry, be deliberate. . . .

Do not be too anxious to get results from the practice I have outlined above. Do not look for any: you have no concern with them if you do all that as a duty. And finally, do not forget, my dear fellow, that the dead do come to life and that the coldest thing in the world may be made hot by gentle friction. So I wish you luck, and wish I could do more for you. But I will do what I can.

—W. Q. JUDGE

RABINDRANATH TAGORE'S ABODE OF PEACE

[This is the second part of an article by **Dr. Hazel E. Foster, M.A., B.D., Ph.D.,** recalling her visit to Shantiniketan just before the Poet's death. The first part appeared in November 1961.—Ed.]

II

If the dramatist became too old to continue as an actor, he became old enough to become a painter. For, although painting ran in the tradition of this remarkable family, Rabindranath Tagore discovered this talent in himself only when well past the age of sixty-five. Some one at Shantiniketan told me he had somehow evolved the art out of thoughtless lines he was in the habit of drawing around letters and words as he wrote. Doodling? Indeed, in his volume *Sadhana* he wrote of painting as much less worthy than music. It was later that he took up the brush. He must have found his whole soul in it, none the less, for the many pictures by his hand which adorned his home and the walls of the university Art Museum indicate an abounding will to express the beautiful in realistic and in mystic style, in black and white and in colour, in portrait, landscape and other classes. Certain of his paintings seem in a class of their own. All are compelling and good to live with.

The youths I saw engaged in arts and crafts were enthusiasts. The Art Hall walls were in light tan, which any inspired student was welcome to use as a background for his picture. That many had felt the sibyl's breath was evident hereon and in bas-reliefs in black stucco around the outside base of the Hall. They had also moulded a most modernistic, therefore indescribable, fountain, and a lifelike bust of the Poet for his big garden. A lifesize statue which they had fashioned and placed on the roadside represented a farmer and his family so realistically that I had an impulse to greet them as fellow travellers whenever I passed their way.

Tagore exemplified his zeal for world brotherhood also in the international and inter-faith character of Visva Bharati research schools. On the upper floor of the University library I talked with Chinese scholars, including their leader, Tan Yung Shan, while they toiled over manuscripts both Confucian and Buddhist. It was good to know that these men as well as Tan Yung Shan's pretty, round, young wife and their three happy children were safe from the Far-Eastern holocaust, while the world of scholarship and religion was profiting by their presence in

India. Beyond a partition sat three Muslim scholars carrying on Islamic, particularly Koranic, research. One was collating a manuscript. In still another adjoining room I was introduced to Lama Wangdi of Tibet. He and an associate were engaged in the translation of tall piles of cryptic Buddhist writings on tree leaves.

"Never the twain shall meet" had seemed almost truer of Muslim and Hindu than of East and West. Nevertheless here they were meeting indeed and in the very field of tension, each with the passion to make his own religion, his own literature, understood by the others and striving to make it vital to all. A Jew, Dr. Alexander Arneson, was then planning a series of Visva Bharati lectures on "Religion in a Changing World," a Christian from America being graciously asked to introduce it. Meanwhile the Hindu mystic, Gurdial Mallik, benign, grey-bearded, priestly in dress, ascetic yet sought out by students because of his quick insight into their ambitions and needs, was spending many hours with Miss Sykes, the English Christian, trying to work out an adequate tribute to Charlie Andrews.

"When one knows thee, then alien there is none. Then no door is shut."

Indeed, Charles F. Andrews had had an overflowing cup of his own. Perhaps no Westerner ever endeared himself to India as did this former Cambridge don, then missionary Anglican priest to India. He identified himself so completely with India's "poorest and lowliest and lost" that he followed Indian cries for help, in person, even to South Africa, Kenya, Tanganyika and Fiji, at whatever cost to himself. The Hindu, Tagore, and the Christian, Andrews, found in each other such deeply kindred spirits that Shantiniketan became more than any other one place Charles F. Andrew's home — and indeed, the place of his death.

Dr. Tagore had instituted also Shriniketan, Abode of Beauty. He did not want it possible for God to make him confess:—

> Thou art among my brothers, but I heed them not. I divide not my earnings with them, thus sharing my all with thee. In pleasure and in pain I stand not by the side of men and thus stand by thee.

It is in rural areas that many Indians and missionaries find they can best serve the very neediest. In India their number is over half a million. Shriniketan has an Institute of Rural Reconstruction. It is in walking distance of the University when the sun is not hot. Ordinarily, however, the sun *is* hot, so the Shantiniketan bus goes the added two miles to this cluster of sister projects. Industrial schools and classes

were meeting there. I saw hostels for students and apprentices. Weaving was a leading industry. Even the cheapest Shriniketan cotton saris, dhoties, shirts and towels carried a touch of art in weave and colour. I followed the shuttling back and forth on looms large and small. Their varied size and construction enabled the learner to operate one available or producible in his own village. Some young folks were making *moras* and baskets from native Bengali reeds, fibres and leather. I saw the lovely chocolate clay dishes in the making. I especially coveted a pudgy little tea-set. There were even stout, twisted walking-sticks which had been jungle growth. The ground had had to be rid of it, if it was not to be hopelessly choked.

On my first visit to this Abode of Beauty, tiny tots were piling out of a school-house to try to sweep the porch and all around it. They showed none of the sense of caste which makes sweeping a disgrace. Madame Montessori was then in India teaching and inspiring teachers of young children everywhere. The Shriniketan shop was full of useful, everyday articles, all handmade. I bought a number and wish I had bought more, although they were made for Indian village use.

The Visva Bharati was carrying on valuable experiments in health–co-operatives and rural reconstruction in the then tragically deteriorated village of Supur. Earnestly held convictions about self-help demand the best scientific type of leadership. The Institute had sent to the four corners of the world to secure it. Yet the responding experts were not too proud or too squeamish to associate with families harbouring the foulest diseases. These visitors cleaned out reeking, mosquito-infested tanks; they demonstrated the digging of bored-hole latrines. They tackled the problems of cattle-breeding, of getting quit of the monkey pest, clearing of jungle, building and caring for roads and drains, finance and education. The Boy Scouts were not neglected, nor their counterparts, the Girl Guides. Nor artistic ruins discovered in the village.

The Poet found God

> . . . where the pathmaker is breaking stones. He is with them in sun and shower and his garment is covered with dust. Put off thy holy mantle and even like him come down to the dusty soil.

I was reminded of the "lost saying" of Jesus:—

> Lift the stone and thou wilt find me,
> Cleave the wood and I am there.

The Visva Bharati had students of all social levels, including the Poet's own family of the third generation. A wonderful place for coming

to know one's neighbour, one's world! Students loved to point out the stone slab under the mangoes where a great lama of Tibet once stood to receive their University honours, and houses used by Gandhi, Charlie Andrews and other noted guests. Their *Guru* had been showered with Indian doctoral honours. But it must have been exciting when Oxford University sent a representative thousands of miles from the accustomed Sheldonian to bring a D.Litt. to the Poet's door. Were his friends even prouder that he had returned England's gift of knighthood after Indians were slaughtered at Amritsar?

Visva Bharati experienced literature, art, music, drama, social concern and progress in the making. There were rare inducements to think and evaluate. They developed a passion to create. And to create means to work hard, to struggle, to suffer. Yet at the same time one felt at Shantiniketan something of the "overflowing leisure" of which the Poet wrote. He prized "useless inconsequences." He spoke of God Himself as "my playmate of the empty days." Occasionally his verses suggest concern lest his long religious silences or gay indulgence in idleness may appear to interfere with his duties to man. He reassures himself. "The works that I have on hand I will finish afterward."

One thinks of Jesus and his field lilies when Tagore writes:—

> I was tired and sleeping on my idle bed and imagined all work had ceased. In the morning I woke up and found my garden full with wonders and flowers.

Small wonder that worship was natural and joyous in Shantiniketan. Attendance was a matter of personal choice, yet the Temple built by the Poet's father was regularly filled before dawn with worshippers. It was filled again for Wednesday evening service, that day being the Shantiniketan Sabbath. Where silence is the main feature, persons of all faiths can pray and praise together. The Temple is small but where all sit barefoot on the sacred floor, there is room. Incense and flowers graced low altars. Chants and hymns were accompanied by student musicians on their instruments. However, the different religions of the community took Wednesday evening turns for special presentation. Once during my stay was the evening for the Brahmo Samaj. Dr. Tagore, a member whose father had helped found this reformed Hindu faith, sent us a paper about the Brahmo Samaj from his sick-room.

Possibly kitchen harmony is of even more spiritual significance than Temple harmony. Visva Bharati young men and young women ate together! And all served fellow students at some time or other! I testify to the goodness of the Indian food and the hospitality of these hosts

and hostesses. It is not easy to cater to all tastes in India at one time. Muslims enjoy beef. True Hindus abhor it. They may be vegetarians to the point of refusing eggs. Then, curries become hotter and hotter as those who choose them come from farther and farther south. Yet the residents work out solutions. There is an *ashram* on the Tagore estate where only vegetarian food may be had.

Many ancient barriers are down there. After observing elsewhere the tortured shyness of the sexes toward each other I was happily astonished to see, one dusk, a pair of boys sitting on a pile of earth at one edge of a narrow pit, conversing earnestly with two girls similarly seated on the other side of it. Such matter-of-fact camaraderie, I felt, was full of promise for the nation. Two college girls brought me English Bibles and asked me eager, intelligent questions about what they had found there. One was a Brahmo Samajist, the other a Parsi — two different races and religions — yet they had found in each other spiritual fellowship and did not fear an open mind. Then I met a youth whose name showed him to be of the highest caste, a Brahmin. Yet he told me, "I'll gladly do the work of a coolie — work in anybody's house or do anything, if I can just get a chance to study economics in America."

I had not quite reached home from India in the early August of 1941 when a morning paper revealed to me and to the world that its great poet, Rabindranath Tagore, had died. I had seen him at death's door after he had experienced a miraculous partial recovery. Yet I do not think of him as among the dead. "The excellent becomes the permanent" certainly applies to Tagore. Such as he are themselves "intimations of immortality." His son-in-law, Nagan Gunguly, comforted himself after his boy died by compiling *A Testament of Immortality*, the richest collection of the sort that I have known. However, his father-in-law had composed song after song in happy anticipation of death.

> At this time of my parting wish me good luck, my friends! The sky is flushed with the dawn and my path lies beautiful. . . . I start on my journey with empty hands and expectant heart.

HAZEL E. FOSTER

THE DRAMA OF CONFLICT IN IRELAND

[**Mr. R. M. Fox** has contributed to THE ARYAN PATH many interesting biographical essays on Irish figures. In this survey he gives us a feel of the Dublin Theatre Festival, and brings out the various perspectives it contained on the great conflict — the individual on the one hand and the soulless, mechanical pressures of modern industrialization on the other.—ED.]

WITH its fourth Theatre Festival — lasting a fortnight — Dublin has established its claim to be taken seriously as a world drama centre. Five of the Irish plays were new; there were eleven full-length plays in English, one in Gaelic and three in French, besides numerous "fringe" performances of varied character.

Attention centred mainly upon Bertolt Brecht's *St. Joan of the Stockyards* at the Gaiety Theatre, featuring Siobhan McKenna, the Irish actress who won a world reputation in Bernard Shaw's *St. Joan*. This is the second Brecht play to be done in Dublin. The first was *Mother Courage*. Those who have read Upton Sinclair's *The Jungle* will be familiar with the grim underworld of the Chicago stockyards. The stage setting of the high, massive gates of the stockyards, which bar the workers out when the stockyard king ruins his rivals through his financial manipulations, typified the harsh materialist world where hunger reigns supreme. The yards are closed and hundreds of workers, men and women, are huddled in front of these gates, standing aimlessly like cattle waiting to be slaughtered.

This grim, harsh play lacks the romantic appeal of Shaw's *St. Joan* but Siobhan McKenna's personality triumphed. As Joan, the leader of the evangelical Black Straw Hats, she is drawn to the side where she finds the most suffering but she rejects the idea of violence in seeking a solution to this social struggle. There was, in fact, too much talk of Stock Exchange dealings though this built up a heavy cumulative contrast to the flesh and blood problems of the poor. This play belongs to the era of financial crash and depression in America. It is a social document, entirely extrovert in character. Siobhan McKenna, as Joan, torn between her sympathy for the underdog and her belief in non-violence, used her voice and personality to add another laurel to her crown.

As against this we had the *première* presentation of *The Temptation of Mr. O*, based on Kafka's *The Trial*, written by Cyril Cusack, who also took the leading part in his company of some sixty players. The play concerns a man who, on the morning of his fiftieth birthday, is roughly

arrested by two plain-clothes men and jostled in front of an inspector who can give him no explanation about the charge except that he is acting for higher powers. Although Mr. O. is allowed to go back to the bank, he is caught in the toils of this mysterious court. He is dragged through the slums of Dublin, thrust among maimed and diseased people who are, it seems, in some strange fashion, images of what he, himself, may become. Eventually he comes before the judges and is charged with being guilty of doing nothing, of being a human vacuum, or, as one judge says, guilty of guilt.

Mr. O. is a man who would not accept responsibility. In a way he shares the guilt for all those evils which he did not try to uproot or diminish. While the Chicago-stockyard play is purely extrovert this was entirely introvert, an essay in introspection. Mr. O. stands for Everyman and he stands at the bar of his own conscience. The play went on far too long and though the speeches were beautifully constructed, with lovely verbal conceits and turns of poetic phrase, the whole seemed bogged down at the end under a mass of words. We ceased to care much whether he or Everyman was guilty — this in spite of Cyril Cusack's splendid performance lasting over three hours, for all the time he held the centre of the stage.

Which play evoked the biggest response in Ireland? *Joan of the Stockyards* had the greater popularity and has been transferred to another theatre since the Festival. Yet it remains true that, even today, with all the attempts to industrialize the country, Ireland is still not a land of mass production or large-scale industry and it is doubtful if it ever will be. There is not a home market big enough — with a 2,000,000 population of limited means — to make mass production a practical possibility unless an extensive export market can be achieved. Craftsmanship has been the hallmark of Irish production rather than volume.

Ireland has always believed more in the individual than in the mass. Irish writers, both in style and subject, have been fiercely and vehemently on the side of the individual even to the extent of eccentricity. The Celtic Twilight school of writers was not really a "school." Yeats, Synge, G. W. Russell (A.E.), James Stephens and the others each had his individual approach, while George Moore, Shaw, Padraig Colum, O'Casey, are so individualistic that no one page of their writings could ever be mistaken for that of anyone else.

Cyril Cusack drew from Kafka enough inspiration to present his own Irish view of the struggles of a human soul. Why the Chicago stockyard play should arouse more interest is a matter of speculation. In China I

was told that the people liked Italian films because they were films of action while their own themes were more philosophical. Here too was the attraction of novelty, of strangeness. And the stockyard play was a more finished product by a world-famous dramatist. Most of all, a matter-of-fact play has the greater potential attraction for audiences as against a play dealing with the lonely struggle of a soul with itself.

The same conflict was evident in other plays of the Festival. At Dun Laoghaire, near Dublin, the small Orion company presented a new play by the Kerry dramatist, J. B. Keane. *No More in Dust* is his fifth play to reach the Irish stage. Each one has aroused enormous interest. His Festival play dealt with the plight of two girls from the country who are working in Dublin and leading lonely lives in the bed-sitting room where they live. They are in the middle of crowds, but their longing for affection and their feeling of desolation bring tragedy to each. They are uprooted from their families and torn from their friends. J. B. Keane has a deep sense of humanity running like an electric current through everything he writes. He rouses either warm partisanship or bitter hostility. One cannot be tepid or neutral about his plays.

His opponents urged that as he lives in Listowel, a small Kerry town, he cannot understand or write adequately about life in Dublin. But J. B. Keane was himself an emigrant to Britain for some years and knows the bitterness of exile and loneliness. He determined to come back home and he came. Apart from this, every sensitive writer must have the quality of imaginative sympathy which enables him to project himself into other lives. If this were not so, no man could write a play about women characters, and drama would be reduced to a matter of simple reporting. Sean O'Casey was also told that he could not write a play with the background of the Great War because he lived in Ireland.

No More in Dust has played to capacity houses and is running on since the Festival. Though it is based on objective facts of work and habitation, it is also an essay in temperament and character. To that extent it does represent an Ireland which is equally interested in factual matters and in the more tenuous needs of human beings. This Keane drama strikes the keynote of dramatic interest in modern Ireland and his plays gather queues round the theatre wherever they are shown.

Another Festival play which caused a stir was *The Voice of Shem,* a dramatization of Joyce's *Finnegan's Wake* by Mary Manning, an Irish writer living in America. Joyce seems the one man least likely to be successful in the theatre, as he invents his own vocabulary that must be read and puzzled over. His own play *Exiles,* produced some time ago,

was a complete failure because there was no drama in it. But *The Voice of Shem* has delighted all its onlookers. The words, though still obscure, carried the audience on a shining torrent of poetic prose. There are scenes, such as the two washerwomen by the side of the River Liffey, which remain alive in the memory, for here the spirit of Dublin passes through the mind of Joyce as the river flows down the centuries through the city. Mary Manning; Louis Lentin, the director; Marie Keane, as Anna Livia Plurabelle — Joyce's term for the Liffey — are the chief factors in its success, apart from Joyce himself.

Its appeal extends beyond the highbrow and has brought the richness of Dublin life home to the audience. No one could be less influenced by problems of industry than Joyce, and the popularity of this play suggests that Irish individuality is still a long way from being ironed out flat by the growing thrust of mechanization.

Many other plays were also presented. Shaw's *Mrs. Warren's Profession* with Eithne Dunne, costumed in the early nineties, was popular and goes now on a European tour. But the period costumes curiously muffled the sharpness of Shaw's cut-and-thrust play; they put a button on the end of his rapier. *Teresa of Avila,* another play telling the story of the sixteenth-century Spanish saint, was chiefly notable for the presence of that gifted English actress, Sybil Thorndike. An Irish variation of *Peer Gynt* entitled *The Passion of Peter Ginty* by Hugh Leonard was a new Irish play, giving a characteristically Irish comic and serious approach to this saga of adventure. *North City Traffic Straight Ahead* was also a new Irish play. It was a not very satisfactory portrayal of an alcoholic and his troubled relations with his wife. This, it must be confessed, is a fairly familiar Irish theme, drawn from life.

There is little space to mention the others. They included Shakespeare, Molière, Ibsen, Strindberg, Pinter, Tennessee Williams and, not least, three plays of W. B. Yeats, done by the Lyric Theatre of Belfast. Above all the Festival presented an arena in which the claims of the individual grappled with the pressure of industry and society. This great conflict of our day secured dramatic expression on the stage of a small country where the individual still looms large and the march of industry has not yet obliterated the traditional appeal of personality in literature and social life.

R. M. Fox

MEN MAY NEED TEARS TOO

[**Mr. David Gunston** is the author of several books and of numerous articles on literary, scientific and psychological subjects. He bases this article upon "recent research into the basic human needs for both tears and laughter." He reminds us that emotional tensions must be admitted and relieved, not repressed out of false pride. Tears — "not often, or whenever things go wrong, of course" — relieve the overfraught heart.

Wholesome as they are, of course, these tears are not yet the "tears that irrigate the fields of charity immortal": those are the tears of compassion for others' woes, for griefs which are "not mine, save as I am a man," and they are a token of the divinity asleep in man.—Ed.]

Does a man crying sound to you like a contradiction in terms? If it does, you may well be behind times in your knowledge of mental-health problems. Before one flies to support the old convention that no real man ever cries it is as well to look at the facts, particularly the recent findings of modern psychiatric medicine. There is now a formidable body of opinion that there is no earthly reason why the feminine prerogative, by tradition and practice, of "a good cry" should not be equally beneficial to the male sex.

A Florida doctor who has long studied this unusual subject, Dr. James Bond, was quite emphatic about the definite value of masculine tears in a recent address to his fellow psychiatrists:—

> Harassed modern man might add years to his life if he'd just break down and weep occasionally, or else find a male equivalent of tears [he said]. Men perhaps need to learn more from women either in how to avoid emotional tension, or in how to deal with it in less damaging ways than the development of coronary artery disease.

Another noted American authority on this subject, Dr. David M. Englehardt, has explained the difficulties the average, convention-ridden modern man is up against when he wants to "let off steam":—

> In high-pressure business situations, tensions build up and should be relieved. But an executive can't break down and cry like a baby. So he takes out his frustrations on his secretary or his wife. This indirect expression of anger, or "crying without tears," is effective unless the amount of tension cannot be expressed by this alternative outlet — then there's trouble.

It is generally agreed amongst doctors that the male is more susceptible to the physical results of mental stress than is the female. This

does not necessarily mean that the man who cannot weep when external circumstances and internal emotional stresses demand it is automatically a likely candidate for stomach ulcers. But many lesser maladies, believed to have a basically emotional cause, may well result if pent-up emotions in a man are not released in nature's sudden and cleansing way — by tears. Skin eruptions like weeping eczema, allergic conditions like hay fever and asthma, mild but persistent digestive upsets and a dozen other common nuisances of everyday living may all in fact be the psychosomatic expressions of the frustrated need to cry in men.

Apart from its direct physical effects — human tears are now known to secrete enzyme substances which are lethally damaging to many noxious bacteria in the eye and mucous membranes of the nose and associated parts of the body — crying has now been shown to be a highly significant form of human communication. Any adults, men or women, who have wept when quite alone, can testify — if they are completely honest — to the beneficial effects of the crying upon body and soul alike. But if we cry in the presence of others, we establish an immediate bond with them, not only of direct communication, but invariably of sympathy. He is not human who is not moved by tears, whatever the reasons for them. As Ashley Montagu says: "A bond and an involvement are immediately established in a manner as instantaneous and profound as occurs in no other form of human behaviour." Weeping is a powerful means of expressing distress and constitutes an equally powerful means of eliciting sympathy and help from others.

This immediately recognizable feeling of involvement in the presence of tears, one's own or those of another, cannot but be beneficial to both. It brings two human spirits closer together and closer to ultimate understanding. It was probably a greater flash of deep human wisdom than he himself realized that made Charles Dickens write: "Heaven knows we need never be ashamed of our tears, for they are rain upon the blinding dust of earth, overlying our hard hearts."

It seems fairly certain now that if men generally learnt the cleansing relief of tears, if the conventions tabooing male crying were swept aside in the light of our improved knowledge, many of the troublesome emotional tensions and dammed-up frustrations so common in modern conditions of living would be eased. Doubtless primitive man wept when he felt like it, and doubtless, too, the conventional frowning upon the man who does in fact weep on occasion has developed purely as a social taboo based on the feeling that no man should ever do anything that looks feminine.

Sometimes, in an astonishing moment of unexpectedly released tears, a man may discover in a blinding flash of joy and understanding the relative unimportance of his own puny worries. Seen suddenly, perhaps for the first time, against the larger pattern of human needs and desires and problems, his own small and selfish fears and disappointments are wiped away with tears. As Virgil tells us: "Human deeds have their tears," and there may be times when we need quite forcible reminding that we must not look inwards all the time. Among those present-day societies where masculine weeping is not thought effeminate in any way, and is simply and unashamedly regarded as a healthy expression of human feelings, as among the Latin peoples, there is a noticeable glow of human warmth, reflecting a deeper and more general involvement of the individual with the human condition in its widest sense. To break down into crying, therefore, does not necessarily indicate that an emotional low point has been reached from which no escape is possible. It may well mark a moment of tonic relief leading on to a healthier mental state.

Great men all down the ages — in spite of the continuing public feeling that men who weep are weaklings or sissies — have always clearly recognized tears as mental therapy. In the belief that an occasional cry, where the situation calls for one, is a perfectly healthy emotional escape-valve has lain much wisdom through the centuries.

David wept for Jonathan, and Mark Antony, Dr. Samuel Johnson, Napoleon Bonaparte and Dickens himself all shed tears openly. The great Roman general Scipio cried when Carthage fell. The Emperor Charlemagne wept at the sight of hostile ships approaching, and the British Prime Minister William Pitt cried when he heard that Napoleon had won the battle of Austerlitz. Thomas Carlyle would invariably start sobbing when he thought of his dead wife, while Oliver Cromwell was as quick to tears as the most emotional woman.

Such examples could be multiplied. Perhaps the most notable example of a great, staunch and wholly masculine man not in the least ashamed to weep freely in front of others if sufficiently touched is Sir Winston Churchill. To himself, as to his people, his famous wartime promise of nothing but "blood, tears, toil and sweat" was not mere rhetoric.

More than once, when visiting the bombed cities of Britain during the war, his profuse tears were seen and understood by thousands. "You see," said one old London woman after a terrible air raid, "he really cares. He's crying!" At the victory celebrations in London, Churchill's

tears were by far the most noted aspect. In her biography of Sir Winston, Virginia Cowles recounts the unforgettable occasion one day in 1940 at the christening of his baby grandson, Winston, when he sat through the ceremony, tears of pity and love and humanity streaming down his face, murmuring: "Poor infant, to be born into such a world as this."

Yet none of these weepers could be regarded as cowardly, lacking in masculinity and emotionally immature. It was merely their sensitive emotional natures that happened to be linked with a ready and patently natural ability to find relief from pent-up feelings of one kind or another in tears.

The secret seems to lie in this ability to burst forth spontaneously into tears when some emotional or mental impasse has been reached — not often or whenever things go wrong, of course, but when the emotions are deeply wrought and when inner tensions demand relief. The man too ready for tears would clearly be psychologically unbalanced and in need of treatment.

Yet equally failure to be able to cry regardless of conventions or the reactions of others may be a sign of emotional incompleteness in men. It is a problem that women never have to face. Far better, say the experts, to face the situation and release tensions through tears than to keep them bottled up within one like a bad genie, later to appear through physical disturbances. Contrary to the general belief, it may well be true that a man's real weakness may lie, not in crying, but in being unable to do so.

DAVID GUNSTON

SUMMER EVENING

Summer's long green moment
Crowned with gold
Converges on night,
Achieves finality
As gulls in the wind
Toss like ships
Where great green waves
Of the hills
Race to meet
The sea's blue meadow.

HERBERT BLUEN

THE "HOW" OF NATIONAL INTEGRATION

[**Shri R. R. Diwakar** is one of the distinguished figures of independent India. He has been teacher, author and translator, and active in the Kannada literary world; he has been Governor of Bihar State and Minister of Information and Broadcasting, Government of India. At present he is Chairman of the Gandhi Smarak Nidhi. His brief article is written from warm feeling.—ED.]

IN A VAST COUNTRY like India there are bound to be a few seeds of disintegration. They are there not necessarily because of any conscious or deliberate attempt to disintegrate or destroy national unity but because of ignorance or narrow parochial and selfish considerations. If such seeds are allowed to sprout and prosper, the inevitable will happen — disintegration of India. Statesmanship and national leadership consist in taking note of this fact and devising means and planning programmes for national integration. Mere condemnation of fissiparous forces is not the remedy. It is only a sign of consciousness of the evil. But no mirror is required to show to India or to the world that there are seeds of disintegration in India. Apart from what happened in the remote past, it is well known that the foreigners who invaded India and ruled here in the later centuries always did so on the strength of those evil forces and fostered them to their own advantage.

The Partition of India in 1947 was the bitterest tragedy enacted in this country. It was due to a great disintegrating force which had its way owing to various historical and other circumstances. It is a pity that the champions of Dravidistan are proposing to go the same way, not knowing what harm they are doing to themselves and to the great nation to which they belong.

To come to the problem of integration, we can say that emotional integration in a nation is the most important form of integration. The sense of belonging, the feeling of pride in the achievements and past history of one's own country, the deep-rooted identity with the very personality of one's nation in all its varied aspects, the aspiration to link one's own future with the future of the nation — all these may be said to be the ingredients of emotional integration with one's own nation, its past, present and future.

This integration has to be achieved on two levels, namely, the individual level and the level of the territorial units forming a nation. It is difficult to achieve such integration in the highest degree and at all

times. But a high degree of emotional integration is absolutely necessary if a nation is to continue in history as a nation. It is essential for each nation to find out the elements on which emotional integration can be somewhat permanently based.

It is remarkable how in the U.S.A. we find a high degree of emotional integration in spite of the fact that so many diverse people have gone into the formation of that nation. Though this is not the place to study the phenomenon it is worth while to do so. Today we find that every citizen there takes pride in what is generally referred to as "the American way of life." Not one occasion is allowed to pass when the American way of life can be referred to with a sense of belonging and elation. They are proud of being Americans, and proud of the American character and position.

In India, we must find out and emphasize the basic elements which are and can be the foundations of our emotional integration. The fact that in spite of the Partition and certain disintegrating forces we are continuing to be a nation, is proof positive that we have the bases for integration and that the leaders of our nation have yet a high degree of emotional integration. This gives us hope that the tide of disintegration can still be stemmed, if a proper plan is evolved and is vigorously and effectively carried out.

In the first place, this is a task which has to be taken up as a constructive programme of the highest order. It cannot yield immediate or spectacular results and yet it has to be pursued unremittingly. It can be neglected only at the risk of promoting disintegrating factors.

Fortunately for India, what has been called the fundamental unity of India consists in cultural unity. All other unities, such as economic, political and administrative, have come and gone many a time; but cultural unity has persisted in spite of all vicissitudes. It is that which has been responsible for making people here feel that they are Indians. Similarly, all foreigners, whether they were conquerors or casual travellers, have always looked on India as one because of this cultural unity. India has never been fanatical or rigid in its culture and in the course of history has always been tolerant and assimilative of even foreign traits of culture which it could make its own. This marvellous characteristic fortunately still continues and it has already made its own some aspects of Western culture.

The result has been that India today has a rich cultural heritage which it has accumulated through three thousand years and more. While it is Indian in its essence, it has elements which can be said to have

been incorporated from all over the world.

The first and foremost task for those who earnestly go about this work of emotional integration is to see that every Indian knows and feels that he is the inheritor of this vast treasure of culture which might be the envy of the world, that he is a sharer in the glory of the past and that he is to be a contributor to its still more glorious future. Indian culture consists in the great thoughts and wisdom it has accumulated, the religious and other systems it has built, the achievements in empire-building and administration that it had and even now has to its credit, the mighty monuments it has raised, the great advances it had made in thought and craftsmanship up to the eighteenth century and, above all, the vast community that it has been able to build on the basis of "live and let live" within India's borders. The great men and women who have built this country and are still building it have been the salt of the earth and compare well with great men and women of other countries.

Such is the heritage and vast are the opportunities for the India of the present. This inspiration should fill the atmosphere of India.

Emotional integration should always be supported and strengthened by a rational realization that each citizen and each administrative unit in the nation can rise to its highest only through the general prosperity and progress of the nation. Every one of us ought to know and realize that if we isolate ourselves we not only lose the rich heritage but also divorce ourselves from the great opportunities offered to this nation of destiny.

Here we have to note that today India has the biggest territory and the largest population under a single administration she has ever had in her history. There is economic and financial integration under a single Constitution. Now is the greatest opportunity offered by Indian history to forge the strongest national solidarity.

Our Constitution has as its Preamble an inspired document. It may well serve us as a daily pledge to be repeated before we begin our daily work. It is the basic foundation of all our objectives and our civic life. It may be said to be the Bible of our community life. Its deep meaning, full significance and its implications ought to be known to each citizen and he should be educated to play his part accordingly. The Preamble and the Constitution not only lay down objectives and define rights but also impose corresponding duties of obedience and loyalty to the Constitution. Otherwise, the Constitution becomes a meaningless document.

The firm and final foundations of national solidarity and integration can be really laid in the home and the educational institutions more

than anywhere else. Any fissiparous tendency which is likely to endanger national integration has to be treated as a malaise and ought to be prevented and treated in the earliest stages, *i.e.*, in the early life of the citizens.

The whole of our educational system must at every stage keep national integration in view. The glorious heritage of the past, the splendid opportunities of the present and the great hopes and promise of the future must be linked up in a single image of our individual as well as civic and community life. It must be the responsibility of each university to see that they turn out graduates who have a national, integrated, feeling as the basis of all their thought and activity.

India is a vast country and has a population of four hundred millions and more. It is the home of different religions and creeds and sects. It has a number of developed languages. All these are facts and cannot be ignored. At the same time, there has to be national integration, if India is to continue as a nation. If to feed four hundred millions and find them healthy occupations and achieve their economic progress a plan is necessary, there has to be equally a plan and programme to instil the ideal of national integration in the mind of every child, parent and citizen. The common past, common interests, the common future, an emphasis on elements which can unite — these alone can bring about the sense of integration.

This is the most urgent task before this nation, and it can be ignored only at peril to its whole future.

R. R. DIWAKAR

Bathed in the sacred dews of morn
The wide aerial landscape spread—
The world which was ere I was born,
The world which lasts when I am dead;

Which never was the friend of *one*,
Nor promised love it could not give,
But lit for all its generous sun,
And lived itself and made us live.

There let me gaze, till I become
In soul, with what I gaze on, wed!
To feel the universe my home. . . .

—MATTHEW ARNOLD

TRADITIONAL INDIAN VALUES

[**Shri C. N. Patel** is particularly interested in the comparative study of Indian and European values of life, especially as they are reflected in the Sanskrit and English literatures, respectively, and as the comparison emerges in the thought of Tagore, Gandhiji, Vivekananda and the famous nineteenth-century Gujarati novelist Govardhanram Tripathi. He has worked for many years in the academic world as teacher and administrator, and is at present attached to the Ministry of Information and Broadcasting, Government of India, as a translator of the collected works of Mahatma Gandhi.

This article is based on notes Shri Patel prepared for a Seminar on the subject, held by the Gujarat University in February 1960. He has not the space to develop or criticize the modifications in the values brought on by each period, but he gives us a firm outline of traditional Indian values in their basic orientation and of the social attitudes they prompted in the mediæval and modern periods. Both historical and critical thinking on the subject is necessary today in facing the choice Shri Patel refers to in conclusion.—ED.]

THE MOST PROMINENT DISTINGUISHING FEATURE of traditional Indian values of life is the dominance and strength of the religious motive. Values of life are a product of complex forces at work, among which spiritual aspiration is the strongest both in European and in Indian cultures. In India, however, the religious and spiritual motive has been stronger than in the West, not in the sense that the people of India are more advanced spiritually than people in the West, but only in the sense that they are more deeply and more continuously aware of the claims of spiritual welfare even when engaged in material pursuits.

A second distinguishing feature of traditional Indian values is the Indian sense of tolerance, which sometimes assumes the active form of a spirit of assimilation of or adjustment to new elements. Throughout its long history, India has been a land of a variety of cultures, which have constantly interacted on one another to produce a strong sentiment of unity among the different groups. There have been periods of conflict and stress, and periodical outbursts of aggressiveness on the part of one group or another, but there has been a persistent tendency to return to the norm of co-existence on the basis of social exclusiveness accompanied by collaboration in the political and economic fields, and in some sectors of the cultural field, such as sculpture, architecture, dancing and music. The sentiment of underlying unity is difficult to define, and has never been strong enough to sustain action in the political field.

The following are the characteristic features of the Indian conception of spiritual welfare:

Total freedom from desire is the supreme object of human effort. The goal is to be achieved by every individual progressively.

Each individual was believed to be born again and again, and the moral and spiritual effort in one lifetime determined the scope and direction of his activities in the succeeding life.

Total selflessness was to be achieved through the renunciation of worldly goods and human attachments. To this day the people of India react with profound reverence to the presence of men who have attained to true renunciation, irrespective of the religious faith to which they belong.

The ideal of selflessness, to be achieved through renunciation, was not conceived as an absolute ideal, implying a sudden break with the life of worldly pursuits. It was an ideal to be reached by gradual steps, each individual accepting the compulsions of his natural desires and seeking their fulfilment through righteous action, subject to social discipline, so as to prepare himself for an effortless falling away of desires. This was the ideal embodied in the phrase *Dharmarthakamamoksha* — performance of social duties in harmony with one's natural aptitudes; acquisition of worldly goods as the fruit of duty well done; satisfaction of legitimate desires; and liberation from all desire.

In the ethical field, the following were the central values:

The path of truth must not be abandoned, even in fighting evil. Those who followed the path of absolute truth were believed to acquire supernatural powers.

Celibacy and chastity were of supreme importance for advanced spiritual effort.

In the case of woman, perfect devotion to her husband was the highest form of chastity, and a woman attaining it was invested with spiritual power of the highest order, which could bring about the spiritual regeneration of the whole family group.

The individual should learn to reconcile the claims of diverse forms of duties in life — duty to the family group, to the community, to the State and to the individual conscience. Worldly duties did not cease to have claims till the individual had attained to the highest level of spiritual effort.

Duty to parents was considered to be of paramount importance for a man, and duty to the husband for a woman.

Nature was looked upon as a beneficent power which had made gen-

erous provision for man's material needs. Man showed his gratitude through regard for all other forms of life. The cow was especially held in sacred reverence as the foster mother of the human race. Among some sections of the Indian people regard for animal life led to strict vegetarianism in the matter of food.

In the social field a hierarchy of classes was accepted as having divine sanction, since it provided every individual with a field of duties appropriate to his inherited aptitudes. Each individual was required to work for spiritual progress by attending to duties traditionally assigned to the social group in which he was born.

To ensure the harmonious functioning of each social group, intermarriage among the diverse groups was almost totally prohibited. So great was the importance attached to hereditary factors, and to the physical component of the human personality, that excessive attention was paid to the quality and the preparation of food, and individuals belonging to diverse social groups were not allowed to sit down together for meals. These ideas regarding intermarriage and food led to the establishment of a rigid caste system.

The life of an individual was divided into four steps, each with its own set of duties — student life, life of family and social responsibility, life of retirement and religious devotion and life of total renunciation. This idea along with the concept of social division stated above constituted the basis of the *Varnashrama* system.

The intellectual and priestly class was subjected to a more rigorous self-discipline than the other classes. It was expected to embrace a life of comparative poverty and austerity devoted to study and meditation. In return, the physical security of its members and their minimum economic needs were guaranteed. Doing harm to a Brahmin's person was considered a heinous sin, and giving alms to Brahmins was held to be an act of high religious devotion.

Family ties and the purity of family life were invested with deep spiritual significance. The central aim of social life was the maintenance and continuance of family traditions. The burden and privilege of maintaining family traditions belonged to the son. Hence the supreme importance of the son in the Hindu family.

Spiritual progress through ethical effort and contemplative life was believed to be possible for man alone. Woman was to seek her welfare through the right development of her emotional nature. Hence she was always regarded as subordinate to man as daughter, wife, mother or sister. The woman's rights of property were severely limited, and little

initiative was allowed to her in regard to the choice of a husband.

Though legally and socially the woman held an inferior position, an attitude of reverence was cultivated towards her life and person. Doing moral or physical harm to a woman was regarded as a heinous sin. On social occasions, the children of the daughter or the sister held a privileged position as compared with the children of the son or the brother.

In the political field, kingship or the State was not merely an embodiment of political power, but was considered as carrying with it moral obligations. It was the duty of the King not merely to maintain internal peace and afford protection against external danger, but also to ensure the physical well-being and moral health of society. Natural calamities as well as moral degeneration would be blamed on the King. State power was held to be a means of ensuring the harmonious functioning of society according to the injunctions of the scriptures. The King ruled with the consent of the people, and was always subservient to the authority of pious and holy men.

In the middle ages, the creative spiritual ideas which had inspired the social organization of earlier times lost their force, and the established social practices continued through sheer momentum with exaggerated rigidity. The contact with Mohammedan populations generated sporadic movements of social reform, and called into exercise the spirit of tolerance and assimilation innate in the Indian temper. But on the whole the humiliations of political defeat and the uncritical implications inferred from the doctrine of Maya, which gained currency from the early Middle Ages, produced among the people a sense of purposelessness of human life and drove the leaders of society to seek compensations in extreme religious practices. Social exclusiveness degenerated to the utmost limit of cruelty, and the life of woman was subjected to an almost inhuman discipline.

With the coming of modern education in the nineteenth century, revolutionary changes occurred in the outlook of the people.

Considerable numbers of educated people rejected the spiritual and religious ideas on which traditional Indian life was based, and accepted intellectually the ideas of secular liberalism or humanism from Western literature and philosophy.

Others went back to traditional ideas with political patriotic motives, and sought to revive the healthier aspects of ancient ideas and purge society of superstitious practices.

The majority of educated people in India have lost belief in the traditional spiritual or religious ideas but cling to the inherited patterns of social life as a matter of habit, except that caste has lost its rigidity, woman has gained more social freedom and, concomitantly, the obsessive quality in the importance attached to woman's sexual purity is disappearing. Similar changes have taken place among the uneducated sections, with the difference that in the countryside caste prejudices still run strong and women enjoy less freedom than in towns.

Mahatma Gandhi attempted a constructive synthesis of traditional Indian values with the modern Western ideals of social justice and progress. He extended the field of traditional religious motives in Indian life to the field of political and social reconstruction. Though talking in terms of traditional Hindu concepts, he abandoned the central ideas of the Hindu society, the rigidity of the caste system, the seclusion and social and religious subordination of woman, renunciation of worldly activities and the privileged position of the Brahmin. He emphasized the universal aspect of religious aspiration, the ceaseless striving after spiritual perfection through truth, prayers and selfless service of humanity.

The synthesis of spiritual and social idealism achieved by Mahatma Gandhi has had no deep impact. His social idealism has remained an active force, and has contributed profoundly to the building up of the ideal of a welfare state; but the spiritual fervour which inspired his political and social revolution is rarely visible among any of the social workers who carry on his mission.

Forces are at work in India for future development in four directions: (a) secular humanism, an international product of modern times; (b) religious revival, of the orthodox type, or of a progressive type; (c) political totalitarianism of the right; and (d) political totalitarianism of the left. The first by itself will be unable to ensure the subordination of the individual to the State and to society in sufficient measure for a planned development of the country in all fields, and for the attainment of the new ideal of social justice which is gaining strength in India as a joint product of the Gandhian revolution and the progress of socialism all over the world. The choice before the people of India lies between religious motives to inspire the necessary social and political effort to build a new society, or the use of force through the machinery of the State to ensure the necessary discipline among all classes of people.

C. N. Patel

SOME PRECONDITIONS OF NATIONAL INTEGRATION

[**Shri C. V. H. Rao** has written for us, earlier, articles on current social problems. He writes on a subject that has caused nationwide concern of late. He writes mainly of social action that might help, but in giving education in tolerance an essential place he passes to a more basic point. A nation cannot be integrated unless enough of its citizens are: not groups unite, but the individual who is integrated refuses to stretch his loyalty to the group to the injury of any other individual's legitimate interests. When citizens possess their own souls, a State has no civil strife.—Ed.]

Much has been said and written in recent months on national integration in India. Nothing, however, so neatly sums up its fundamental postulates as Dr. Radhakrishnan's statement in his Independence Day message that India's pressing needs at present are national unity, social justice, secularism (which means respect for all faiths), and peaceful social change. These four bastions of national freedom can be sustained only when there is national integration. We have remained indifferent to them the last few years: as recent events have shown, we have done so at peril to our very nationhood.

For example, we remained indifferent to the cardinal consideration that the nation could not be emotionally integrated unless we exterminated from our thinking the remnants of the two-nation theory which led to the division of India into two states. That India on her part declined to accept a religious basis for her Constitution does not change the fact that we have in our State a strong religious minority, for at least some sections of which the two-nation theory has a lingering attraction. They may not have so much faith in it as to believe that they are a separate nation, but have they irrevocably reconciled themselves to their citizenship of India as a secular democratic state? There can be no genuine political, much less emotional, integration until the psychology which regards religion as the basis of statehood is abandoned by every section of the people and all religious minorities unqualifiedly accept India as their motherland, to which they owe indefeasible and undivided loyalty.

There can be no compromise on this issue. All Indian citizens, irrespective of their religious denomination, must become imbued with a spirit of robust nationalism which will outweigh all communal, regional or sectarian loyalties. The inculcation of such a spirit, transcending all

narrower loyalties, has been unfortunately neglected during the years after India attained real freedom to order her national affairs as she wished. This is an unspeakable tragedy; under this soporific influence we let the canker spread into India's body politic, posing a potent and potential threat to her integrity and social and economic progress. Nothing is so important today as the need to foster systematically the feeling that ours is a secular democratic state where, while all religious faiths are recognized and their adherents are allowed full scope to practise them, everyone ought to accept and practise the fundamental principles of secularism and non-denominationalism, of mutual tolerance towards one another and of unqualified loyalty to the nation as a whole.

We very legitimately pride ourselves on the consideration that Indian culture and civilization are an embodiment of the fascinating principle of "unity in diversity." The Hindu religion as such, except to the extent that it has become overlaid with ritualism in recent centuries, had a fundamental basis of tolerance and catholicism, which is indisputably proved by its never having deliberately sought converts from other faiths. Let us, however, honestly confess that these virtues of our national life have been progressively undermined during the last two centuries, so that, while inter-religious and intra-religious diversities and divisions have become accentuated, unity based on the broad concept of tolerance has been increasingly obscured. The binding cord of a common faith exists among the Hindus, who are the majority community in India, but the cord is wearing exceedingly thin under the edge of divisions based on caste, sect and community. The basic unity of old has become atrophied like the legendary River Saraswati, leaving only faint and indistinguishable traces of its original existence. Recent efforts to revive the ancient and traditional cultural and artistic patterns are outwardly impressive; but they woefully lack the capacity to inspire us to noble thoughts, much less actions. They give the impression more of proneness to showmanship than of being imbued with an earnest national purpose. They lack the essence of devotion.

The elimination of the social inequalities inherent in a traditional society like ours and the acceptance of the social changes predicated by scientific and technological progress is an essential precondition to national integration. Nothing so convincingly proves the irrelevance of a traditional social order based on horizontal divisions like high and low caste or vertical divisions like those due to the existence of different religious faiths or provincial exclusiveness as the technological changes that are occurring with bewildering rapidity in the world today. Tech-

nology, in a lesser measure only than natural calamity — though in a very different way, of course — is a tremendous leveller. When permitted unleashed advance, of course, technology does itself result in other glaring inequalities; and it is, therefore, imperative to prevent technology from becoming the master instead of being the instrument of social and economic progress. But technology itself is something inescapable.

Here we come up against a profound dichotomy in the India of recent times. Powerful forces are arrayed against the real elimination of inequalities, for instance; but they dare not proclaim that they are proponents of the traditional way of life or that they are opposed to technological changes. For this reason massive efforts are necessary to instil among the people the comprehension that inequalities and divisions which hamper social integration need to be eliminated, as a precondition in national integration and progress.

Of social justice much can be said, but it will all come to this: it is imperative to practise social justice as a living principle of life and conduct and of social relationships, and not let it remain merely an abstract principle or ideal. India has the peculiar, but not happy, distinction of having officially sponsored and recognized lists of backward classes and scheduled castes and tribes, proclaiming to the world, and reminding us constantly of, the existence of sections in our population who, by birth and long neglect, are made to feel that between them and the so-called advanced sections exists a wide gulf. The existence of this gulf is itself an obstacle to "emotional integration"; while much of what is done to ameliorate their standards of living and promote a sense of equality, *e.g.*, reservations and safeguards and special treatment for them in various directions, so often becomes a mockery, being obtrusively designed to relieve backwardness. Our national aim and policy aim at demolishing both backwardness and the fixed sense of being backward among these people; the way in which the schemes are implemented often serves only to perpetuate both.

This is not intended to deny the imperativeness of measures to ensure social justice. But the inexorable lesson of history is that if the idea becomes ingrained in a group that it secures certain benefits by certain criteria, it will resist a revision of such criteria, even if their application is against its self-respect.

Let us realize clearly that what we have lost in the centre in respect of promoting national unity can be recovered on the fringes, and that what is recovered can be carried back to the centre, only if we act upon

some basic principles with vigour, energy and determination. Undoubtedly ceaseless vigilance and strenuous efforts on a wide front by individual men of good will are imperative to achieve integration in thinking and the integrated pursuit of national goals — economic, social and cultural — and to promote a national patriotism such as that which obtains among American citizens, from whatever race, religion or old European or other stock they have come.

In this last respect, high priority must be given to education, which from the earliest stages should be oriented to engendering a sense of common citizenship, of pride in the common nation and in its destiny, among children in different parts of the country. The existing educational system in India cannot pretend to serve this purpose. If it did, we would not have the distressing lack of national or social purpose among large sections of our youth and adolescents. They are not entirely to blame for it; what is happening in the juvenile world is only a reflection of the lack of moral and emotional balance that generally characterizes the attitudes of large sections of the adult population. As parts of the national whole our youth cannot escape the effects of the erratic course of national affairs.

For this the responsibility must be fixed on national leadership in different fields, and not least on political leadership. It was its duty to instil in the common people a sense of democratic discipline; but it has been preoccupied with other matters, displaying in effect a disturbing ambivalence in dealing with evils like corruption, communalism, nepotism and so on. No wonder these evils thrive under the protecting umbrella provided by those very people who should have been in the van of the battle against them.

The most urgent and essential needs of the situation are the spread of education and the equitable and widest possible distribution of the fruits of economic progress. India's five-year plans are conceived in the proper spirit. But they have to be examined against the background of the fact that economic development in the past having been lopsided, uneven and unbalanced among different regions, the disparities engendered jealousies, recriminations and disputes. Correctly analyzed, the demand for linguistic states will be found inseparable from the feeling entertained by linguistic groups of being discriminated against in the erstwhile composite States by other linguistic groups which were in majority or in other positions of advantage. Linguistic differences and complaints would not have assumed the dimensions they did if economic justice and fairness had prevailed in India in the early decades of the

century. The more regional imbalances are reduced and economic progress among different regions becomes balanced, the more will friendly co-operation and harmonious relationships prevail, because equality invariably promotes harmony and good neighbourliness among individuals or regions, even as it does among nations. It is only a demonstration of the validity of this standpoint that we find in the demand for a Punjabi-speaking State, which, when analyzed, will be discovered to be a demand for a Sikh State. One wonders, in the face of the still widely prevalent parochial trends, when economic development under the plans will have an effective impact in creating the sense of economic unity.

Under the stress of the realization that the forces of disruption must be strongly combated, various remedies are being hurriedly undertaken, the most outstanding of which are the administrative and legislative measures for protecting the interests of and engendering a sense of security among minorities, religious, linguistic and others. Elaborate proposals have been adumbrated regarding the respective places to be accorded to regional languages and to Hindi as the official language in the educational system and in the sphere of administration and national affairs generally. Two legislative measures — one to amend the Indian Penal Code to penalize creation of ill feelings and hatred among different sections of the people on the basis of religion, community, caste and also language, and the other making it an electoral offence to appeal to the electorate on these grounds — have been enacted. Other measures are being contemplated in other directions.

The adequacy of these remedies has been questioned and the ruling party has been accused of political motives in introducing the legislative enactments referred to. This only shows how even in an all-important issue like promoting national integration divergences of viewpoints which impede concerted, all-party, national action exist. It also irresistibly points to the need for such action. Then again the threat of legal penalties as a means of suppressing communal, sectional and linguistic feuds can only drive these feuds underground instead of eradicating the conditions conducive to their existence. The language policy and the safeguards for linguistic minorities are matters for administrative implementation by State Governments, who in the past have often pursued policies detrimental to cohesion among different linguistic groups. Let us hope, however, that they will be implemented in future in such a manner that the legacies of the past will be forgotten.

Even so, we would still be far away from the objective of emotional integration among the Indian people, which can be the result only

of a wide-spread consciousness and appreciation of the ideal of a common loyalty to a common nation and of the significance of democratic equality and community of interest. We are told that this kind of consciousness is inherent and latent among important and considerable sections of our people. Without denying this — and agreeing, in fact, that it is so — one feels that even as bad coins drive out the good from circulation, the influence and the power for good wielded by such sections is obviously overwhelmed by the activities of those who stir the embers of disunity. The influence towards unity can be re-established firmly only with purposeful effort by these sections.

Dr. Radhakrishnan underlined the aim of our national endeavour as the generation of a "national ethos," which may be interpreted as the creation of a national personality out of 430,000,000 people professing different religions and creeds and speaking a variety of languages who are all citizens of India. This national ethos can be created only when attention is given to basic and fundamental factors, referred to above, in our efforts to ensure national and emotional integration. Otherwise while the symptoms of the disease may be treated the disease itself will remain and continue to corrode the nation.

C. V. H. Rao

When terms are made after a great quarrel, a certain ill-feeling is bound to be left behind. How can this be made good? Therefore, having entered into an agreement, the Sage adheres to his obligations, but does not exact fulfilment from others. The man who has Virtue attends to the spirit of the compact; the man without Virtue attends only to his claims.

He who tries to govern a kingdom by his sagacity is of that kingdom the despoiler; but he who does not govern by sagacity is the kingdom's blessing. He who understands these two sayings may be regarded as a pattern and a model. To keep this principle constantly before one's eyes is called Profound Virtue. Profound Virtue is unfathomable, far-reaching, paradoxical at first, but afterwards exhibiting thorough conformity with Nature.

—*Tao Te King*

NEW BOOKS AND OLD

RACE, COLOUR, DEPENDENCE*

THE Institute of Race Relations is an unofficial and non-political body founded in 1958 to encourage and facilitate the study of relations between races. This work is the outcome of a series of studies carried out in what was then the Gold Coast during the years 1952-55. An African government was in power, although full independence had not been reached. The main purpose of these studies was to investigate not so much the actual relationships between Africans and Europeans as the manner in which Africans looked upon White people and how they felt about them. Dr. Jahoda left the Gold Coast in 1956 and became Senior Lecturer of Social Psychology in the University of Glasgow.

For three centuries, the sixteenth, the seventeenth and the eighteenth, the Gold Coast, also known as the Slave Coast, was the principal resort of Europeans engaged in the colonial slave trade. When Prince Henry the Navigator was exploring the West Coast of Africa in 1442 one of his officers, Antam Gansalves, captured some Moors. Prince Henry directed him to return them. When he did so Gansalves was given some gold dust and ten black slaves in exchange. This excited the cupidity of his countrymen. Black slaves were brought first to Portugal and then to Spain. Then they were exported to the American colonies. The Portuguese bought slaves from Africans who captured and sold them in exchange for commodities from Europe. For a long time the Portuguese had a monopoly of the trade and acted as middlemen for traders of other nationalities. Slavery persisted in Portugal well into the twentieth century; for the protests of other nations were ignored.

Are the Portuguese White? They are dark-haired, black-eyed, and sallow or brown-skinned, of short stature. They were distinguished more by their clothes than their colour. How keenly the African artist's eye noted the different costumes of the people who came down out of the North is irrefutably evidenced in their portrayal of Europeans. The types are clearly shown. Costume was obviously as important as skin colour. Africans were quicker to recognize the differences between the races of Europe than the Europeans were to distinguish between the different races of Africa. To identify race with colour and lump them all together under the fallacious headings "White Man" and "Black Man" is dangerously misleading as well as wrong.

As the author of this study points out, adequate recognition has not been given to the fact that the mentality of Africans in their own country is characteristic of depressed groups everywhere, and of minority groups. Physical difference is not the primary factor in producing a dependent orientation in a relationship of dominance and submission. The problem is one of dependence rather than pigmentation. Colour conflicts only become acute when other conflicts spotlight them, identifying and confusing them with problems that are historical, political, economic or universal. Slaves of all complexions have throughout history been treated as

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* *White Man: A Study of the Attitudes of Africans to Europeans in Ghana before Independence.* By GUSTAV JAHODA. (Institute of Race Relations; Oxford University Press. 144 pp. 1961. 21s.)

slaves. The resulting inferiority complex is the hallmark of all defeated people, individually and collectively. The duty of the scholar is to clarify.

A study of this kind will gain significance and value when the facts here recorded are compared dispassionately with facts collected during a similar study of attitudes of dependent subjects to masters in a situation free from the added complication of skin colour.

Slavery, among peoples of all shades of complexion, has existed in the world for some thirty centuries. The three centuries during which it was a commercial transaction between Europeans and Africans, horrible as they may be, should be placed in proper perspective. It is of course true that all that was shocking in Africa was intensified and aggravated by the demand for slaves. The psychological consequences are the same as they were in Homer's day, both for masters and for human chattels.

Slavery was well established in the time of Homer. Every Greek was exposed to the risk of enslavement. Wars were waged for the procurement of slaves by the Romans. On a single occasion in Gaul Cæsar sold 63,000 captives. The English word "slave" originally denoted people of Slavonic race who were carried all over Europe as bondsmen of the Teutons. The Teutons themselves were slaves under the Romans.

The slave trade between Africa and America reached its peak just before the American Civil War. In 1790 the British were the chief exporters, selling 38,000 a year. The American Quakers, in 1696, were the first to protest against it. George Fox in England followed suit in 1771. The United States of America is the only nation yet to have waged a war to abolish slavery. White fought White in order to set the Black free. Among the dark-skinned peoples of Africa the slave trade persisted until well into the twentieth century. The League of Nations adopted a Convention in 1926 prohibiting forced labour by any but the State. Then came Hitler with his State slavery on a mass scale.

Complexion is, after all, a concern of the cosmetician, not the politician, and a day will come when the tint of a person's skin can be changed by simple medication, perhaps an injection. If frogs and fish can control their pigmentation why can a man not do so? He should be able to change the colour of his skin as easily as he changes the colour of his hair.

If nationalism is allowed or encouraged to become either exclusively "Black" or "White" and people are expelled from countries or subjected to humiliating disabilities because of the colour of their skins, if they are denied equal individual citizenship, a great deal of needless suffering is in store for the human race. Race cannot be identified with colour. Inter-racial and inter-colour co-operation can lead to a non-racialism and an absence of colour prejudice which will protect the safety and enhances the progress of all mankind. The growth of a non-racial democracy in Africa and elsewhere is to be fostered. Only in such a democracy will people ever be free to live and work whatever their origins and colour.

LILA RAY

Jane Addams of Hull House, 1860-1935: A Centenary Study. By MARGARET TIMS. (George Allen and Unwin, Ltd., London. 166 pp. Frontispiece. 1961. 18*s*.)

Time has proved that the description of Jane Addams by four eminent Britons as "the greatest man in America" was no unworthy tribute. She combined the vision and intellect of a great states-

man with the compassion of a practical woman. She accepted the Nobel Peace Prize but refused nomination for the United States Presidency. The world is still benefiting from her constructive work in social research, penal reform and organized labour — it is only beginning to appreciate her concept of a "world consciousness."

A biography of Jane Addams has already been written by her nephew James W. Lynn. This new book celebrating the centenary of her birth is an assessment of her work and writings and the fine spirit that inspired them. Her belief in the need for "a world consciousness of the interdependence of mankind" was held early in life, and it first found expression when she founded Hull House, the pioneer social settlement in Chicago, a city where three-quarters of the population was foreign-born. In this melting pot of insanitary shacks, sweat shops, drinking saloons, crime and vice, she sought to build a democratic community, conscious of its civic duties. With a small team of remarkable women she achieved phenomenal success. The manifold clubs of Hull House, its juvenile court (the first in the world), probation service and employment bureau set the pattern of social work throughout the country for a generation. Moreover, in this toughest city in the world she learned that in the doctrine of "non-resistant love," even against ruthless force, physical or moral, was the greatest power.

When the 1914 war broke out she was unreservedly committed to the peace movement. The later part of the book deals mainly with her work as first president of the Women's International League for Peace and Freedom and with the courageous efforts she and others made to persuade European governments to end the war by negotiation. In the disillusioned 'twenties, she looked in vain among the world's statesmen for one with the vision to seek an alternative to war. After a visit to Gandhi's *ashram* she referred to "the great teacher who more than any other living man is steadfastly committed to the typical Christian adventure, as yet untried, of non-resistance." Jane Addams herself was to remain steadfastly committed to this adventure, although living long enough to see the tragic rise of nationalism and violence in the 'thirties. It is significant that her relief work in Europe after World War I was recently commemorated by the W.I.L., who opened the Jane Addams House for Refugees in Austria as a special contribution to World Refugee Year.

The appearance of this absorbing book is a timely one, when non-resistance is seen by many today as the only hope for man's survival. The numerous extracts from Jane Addams' books are scrupulously indexed and form a valuable basis for a fuller study of her approach to racial understanding. Margaret Tims is a sensitive and penetrating writer, and in interpreting the work and writings of a great visionary, she has also revealed the charm and humanity of a much loved woman.

MARY WHITEMAN

This Little Band of Prophets: The British Fabians. By ANNE FREMANTLE. (A Mentor Book. The New American Library, New York. 320 pp. 1960. 75 cents)

I must say I have enjoyed reading this book — the actors have been made to live again their zealous and dynamic lives. The Fabian Society, which was what it was as much because of the personalities that composed it as the principles they preached, represents an

excellent example of the influence of thought on action. This band of intellectuals, fired by a dream of regenerating society by various means, political, economic and moral, reincarnated into the Labour Party and gave to the British their peculiar brand of socialism. It could not itself, however, survive for long on account of organizational as well as personal weaknesses and characteristics, and it is not surprising that its "first celebrity," Annie Besant, gave up the membership in 1889. Anne Fremantle's history of this exciting movement, though lacking a critical evaluation of its basic principles, is full, fair and faithful.

A. K. JIANDANI

William James on Psychical Research. Compiled and Edited by GARDNER MURPHY and ROBERT O. BALLOU. With an Introduction and concluding remarks by GARDNER MURPHY. (Chatto and Windus, London. 339 pp. Frontispiece. 1960. 30*s*.)

Modern psychological hypotheses and conclusions, psychoanalytical techniques and procedures, even the theories and practices now being tried out in mental hospitals and neurological institutes, all owe something to William James — though just how much is owed is not always acknowledged. (This could be said also of the English Frederic W. H. Myers, a similar tireless and enlightened researcher in the field of paranormal phenomena, and, to a lesser degree, of other pioneers in that field; but this book is about William James.)

William James came, in America, to the study of the paranormal via medicine and philosophy, and as he acquired data concerning the neurophysiological nature of man and meditated at the same time upon "high and deep matters," he found much in the human mind and psyche that was challenging, baffling, much that inspired him to continue his "voyage of discovery" (as he himself called it), in an eager, almost fervid, but always rigorously rationalized and controlled, spirit of adventure.

His writings on psychical research are scattered throughout his books, lectures and occasional papers, and it was timely, therefore, that an attempt should be made to extract his conjectures, theories and dicta thereon from those sources and to present and arrange them in a convenient form and a considered order in one volume; and this has now been done. The proof is here that Professor Murphy and Mr. Ballou have accomplished the task with economy of space and great skill, and every student will be indebted to them for a compilation which, with its detailed index, is itself little short of a cyclopædia of the subject.

The selections here given show that very few kinds of paranormal phenomena escaped James's notice, and that he never withdrew his attention from any of them until he was satisfied that, on the data before him, and according to the nature and amount of the knowledge of human personality that existed in his day, he had explored and evaluated them exhaustively.

The book is invaluable for these times, when psychical research appears to have fallen to a low ebb. That such a decline should have occurred, when there is groundwork of the James-Myers standard available, seems, to this reviewer, to be due less to the absence among us of men and women of their intellectual type and quality than to an evident lack nowadays of "mediums" or "sensitives" of the definiteness and fullness of those who were forthcoming in the nineteenth century — subjects such as, for example, the famous Mrs. E. L. Piper, whom James himself dis-

covered. Nature apparently proceeds in cycles in this direction, as in others; and it may be that we are shortly due to witness the reappearance of the necessary human study-material, which will again attract as researchers, from the ranks of philosophers, psychologists and neurologists, persons of the requisite enthusiasm, power and persistence.

CHARLES J. SEYMOUR

A Life After Death. By S. RALPH HARLOW. (Victor Gollancz, Ltd., London. 264 pp. 1961. 21*s.*)

Before beginning this book some may think: "I have read it all before, the endless description of phenomena which are remarkable for no other reason than that they occur outside of normal experience." Is the splitting of a glass inkwell by no apparent physical agency or the automatic writing by a medium of poetry of which he is not capable in normal consciousness (both described by the author) as remarkable as the influence of the earth on a distant satellite with no physical intermediary or the writing of a Shakespearean play?

When they have read the book, they will have found much to remember. There are some neat refutations of those dogmatists who would believe the whole world deluded, or in a conspiracy to defraud, rather than admit the possibility of phenomena not amenable to physical laws. It is pervaded by a spirit of humility and inquiry and a concern for human perplexity in the face of death, something perhaps more important. There are those whose mental horizons have been so limited by orthodox Christian conceptions of survival that they can imagine no other explanation of these phenomena than the belief that life continues much as before when the body dies, although a comparatively minor bodily change such as puberty is accompanied by profound character changes. Dr. Harlow is influenced deeply by this outlook but there are glimpses in his book of wider horizons. On p. 195, for example, he writes: "Reincarnation is a belief that we are but temporary expressions of the immortal soul, which is the *real person.*" We recommend it to Dr. Harlow to read Madame Blavatsky's works. His glimpses would open out into broad vistas and he could begin the task of fitting the many details he has observed so carefully into a grand scheme.

G. H. BROWN

The Healings of the Bible. Compiled by NELLIE B. WOODS. (George Allen and Unwin, Ltd., London. 94 pp. 1961. 9*s.* 6*d.*)

This little book brings together for compact reference all the passages recorded in the Bible about healings, whether by the prophets, by Jesus, or by his followers. The author hopes that consecrated study of these will bring inspiration to seekers for an understanding of this power of healing. The passages give valuable evidence of its existence. Yet, if this be admitted, is there not a danger of being like the prince in the Arabian Nights tale who learnt how to move the pegs that set the magic horse in motion, but did not stay to learn how to control or to stop it? A would-be doctor, however devoted, still has to spend years in learning the science of medicine, the laws of physical health. With such a power (whether psychic or spiritual) that surpasses the purely physical, dare we use it without an even stricter study of its laws and modes of action, reversal of currents, repercussions, and so on?

L. MARR

Tolerance and the Intolerable. By RICHARD K. ULLMANN. (Swarthmore Lecture, 1961. George Allen and Unwin, Ltd., London. 74 pp. 1961. 8*s.* 6*d.*)

This little book tackles bravely the problem of tolerance when confronted by intolerance. Dr. Ullmann is a Quaker. He became one when he came to England just before the last war. He was born in Germany and had been inside a concentration camp.

He rejects as insufficient the rational point of view that a man claiming liberty for himself should be prepared to grant liberty to others. Liberty and arguments about it go by the board under dictatorships. He regards also as insufficient the mere toleration of differences, because this does not do justice to the truth of which each difference may have a "glimpse." There is a truth, he contends, that is lifted above all differences. From this truth positive action should follow and not the mere negation of bearing with the other fellow's point of view.

This positive action is found in faith. In the intolerable the other fellow is still loved although he may have to be engaged in a "loving struggle." Faith through love sees through all differences and recognizes the truth above all. Dr. Ullmann sees the symbolization of this in the "Cross of Christ."

This is the point of view of a Quaker tackling one of the most difficult problems of today, and as such it asks for careful reflection.

E. G. LEE

Common Sense About Religion. By JOHN HADHAM (176 pp); *Common Sense About Christian Ethics.* By EDWARD CARPENTER. (174 pp.) (Both in The Common Sense series. Victor Gollancz, Ltd., London. 1961. 12*s.* 6*d.*)

The authors of these two books have reputations as Liberal Christians. John Hadham writes from robust personal experience; Dr. Carpenter, from the experiences of a study adjacent to Westminster Abbey — which by no means eliminates personal commitment of the deepest kind.

"John Hadham," an Anglican Christian who, in real life, as James Parkes, has lived with other religions, challengingly states that no other religion has cause *"to thank God for the contribution which Christianity has made to the common destiny of mankind."* Two world wars started in Christendom, and Christians brought non-Christians in to help fight the wars for them. From such a point of humility he confesses that Christians have been unable to mediate Christ. They can begin to try in a new world order by first asking forgiveness of those they have failed to serve. This is a stimulating and unusual Christian point of view. It is typical of the freshness of much that the author has to say about religion. Needless to say, he is a practising Christian himself.

Dr. Carpenter historically considers the development of Christian ethics. He genuinely faces the problem of Christian ethics in a historical and social setting. The early Christians were pacifists. They were able to be so not merely through conviction but because they were indifferent to the fate of the Empire in which they lived. When the Emperor Constantine took them over, lock, stock and barrel, in the fourth century, they could not be indifferent to the fate of the Empire and they ceased to be pacifists. This kind of dilemma, the reaction between an *ought* and what seems socially permissible, is of course one for every ethic. Dr. Carpenter's solution for the Christian ethic is a realization of the whole of it — not a part — through the imagination. This

means the realization of the spirit of Christ and the application of it in a changing historical order.

E. G. LEE

Stations of Wisdom. By FRITHJOF SCHUON. Translated from the French by G. E. H. PALMER. (John Murray, London. 157 pp. 1961. 21*s*.)

In his new book Frithjof Schuon brings together six essays written to expound his approach to fundamental problems. His work does not by any means make easy reading, but to those who are prepared to make the necessary effort of concentration and understanding it is certainly rewarding. On such questions as the Absolute and its manifestations, the "essence" and the "qualities" of God, the nature of the higher knowledge, the author has much that is illuminating to say. His work is marked by the breadth of view and the insight characteristic of one who finds truth in all the great religions. Following Guénon, he looks to a tradition common to all faiths and resting on divine revelation, yet expressed in each in distinctive modes of thought.

In spite of the breadth and comprehensiveness of his outlook, he is severely critical of modern culture and its philosophical and scientific expressions. Modern culture, he says, is essentially "a quantitative 'culture' dominated by science and industry" — divorced from the spiritual tradition which alone can give meaning and value to life. In trenchant words he sums up the deficiencies of present-day philosophy, with its emphasis on logical analysis:—

> When man has no "visionary" — as opposed to discursive — knowledge of Being, and when he thinks only with his brain instead of "seeing" with the "heart," all his logic will be useless to him, since he starts from an intellectual blindness.

While he thus rejects the superficial rationalism of our time, he is equally critical of the anti-intellectualists who "dig a grave for the intelligence." He is highly critical also of modern science. To him it seems fundamentally mistaken in its postulates and its methods, because it ignores spiritual Reality and believes that it is possible by a finite series of discoveries to approach a total knowledge of the universe. Its attitude is, he contends, essentially inhuman, and he finds confirmation in the results to which it leads, such as the creation of the means of mass-destruction. Science needs "a wisdom which goes beyond it and controls it, just as the body needs a soul to animate it, and the reason an Intellect to illuminate it."

SIDNEY SPENCER

How to Improve Your Mind. By BARUCH SPINOZA. With Biographical Notes by DAGOBERT D. RUNES. (The Wisdom Library. Philosophical Library, New York. 90 pp. 1961. $2.75)

This is the celebrated work of one of the greatest philosophers of all times, wherein the author examines man's most painful predicament: his bondage to driving passions of greed, lust, ambition, hatred and fear. The only way to the conquest of these warring emotions is through the attainment of complete intellectual freedom. The wise man is necessarily the free man, because he is no longer beset by greed, lust or ambition. A wise man is he who, in full consciousness of his Inner Self and his unity with the All, leads a life of spiritual independence and serenity. Since reason is the only means by which man can master his raging passions, Spinoza considers their conquest an intellectual process. The startling

fact about this philosophical fragment is its composition when Spinoza was only twenty-six, soon after his expulsion from the Jewish community of Amsterdam for criticizing the established religious order. Students of Spinoza will welcome this work as it contains in germ the central conceptions of the mature system of Spinoza and also shows the path by which Spinoza arrived at them. It also reveals the inner strife, moral and intellectual, out of which a mature philosophical system like that of Spinoza emerges. There is a biographical introduction by Dr. Runes which enhances the usefulness of this edition.

S. Basu

Catalogue of Palm-leaf Manuscripts in the Śāntināṫha Jain Bhaṇḍāra, Cambay. Part One. By Muni Puṇyavijaya. (Gaekwad's Oriental Series, No. 135. Oriental Institute, M.S. University of Baroda. 200 pp. 1961. Rs. 15.00)

The Jain Bhaṇḍāras or old manuscript libraries at Cambay are a precious treasure of ancient Indian lore. The Śāntinātha Bhaṇḍāra is the most important of them all. This volume is the first part of the descriptive catalogue of Palm-leaf Manuscripts deposited in it.

It is a useful work by Muni Shri Punyavijaya, who has devoted a whole lifetime to the study and preservation of ancient manuscript libraries and is a noted Indian scholar of Prakrit and Jain studies.

The catalogue introduces us to about five hundred important manuscripts in two sections: (1) Jain canonical literature and (2) Prakarana section. Almost all of them belong to Jainism, are in Prakrit and were written in the twelfth century or later. As the director of the Oriental Institute Baroda writes,

> the Praśastis and Colophons of MSS. described in such Catalogues are extremely interesting and useful, as they throw light on many facets of mediæval history and culture and supply a wealth of information about the social and religious history of various sects, castes and families, and present invaluable materials for the study of place names.

As no such comprehensive attempt was made so far in respect of the important literary material deposited in the Śāntinātha library the present publication meets a long-standing need. Though there is scarcely an unpublished work mentioned in it, we cannot say that all the works have undergone a critical edition, for which a reference to the catalogue may prove useful.

I. C. Shastri

Ullāgharāghava-nāṭaka. By Someśvaradeva. Edited by Muni Puṇyavijaya and B. J. Sandesara. (Gaekwad's Oriental Series, No. 132. Oriental Institute, M.S. Univesrity of Baroda. xix +162 pp. 1961. Rs. 10.00)

This is the *editio princeps* of a Sanskrit play in eight acts on the untiring theme of the *Rāmāyaṇa,* written by Someśvara, a star of the first magnitude in the court of Vastupāla (thirteenth century) in Gujarat. Dr. Sandesara, to whose scholarly writings we owe most of our knowledge of the glorious literary scene in mediæval Gujarat, has provided another milestone in this excellent edition. The learned introduction gives a vivid account of "the biographical and historical details about the life and works of Someśvara," a short analysis of the plot and a critical estimate.

The poetic play reads smoothly and one cannot help admiring the author's felicitous phrasing and graceful style that readily reflects the various senti-

ments (*rasas*) in the epic of Vālmīki. Innovations in plot are inconsiderable; and the dramatic unities are set aside. Yet the playwright succeeds in recapturing the atmosphere of the epic and in investing his characters with deep feeling and live emotion. His lyrical genius is evidenced in his treatment of nature; and one can appreciate the work as a fine dramatic poem, though these very merits may make it unfit for the popular stage. We have many echoes from older masters like Kālidāsa and Bhavabhūti; but they assume new beauty here instead of appearing as crude imitations. This play is much more readable than Murāri's, though modelled on the latter, and is a welcome addition to the published *Rāmāyaṇa* plays in Sanskrit.

K. KRISHNAMOORTHY

The Ancient Myths. By NORMA LORRE GOODRICH. (A Mentor Book. New American Library, New York. 256 pp. 1960. 50 cents)

This is a useful addition on the great myths of mankind, written with consummate skill and scholarships. The myths retold cover Sumer, Egypt, Crete, Greece, Rome, Troy, Persia, Afghanistan and India. It is really no exaggeration to say that the narrative recaptures something of the flavour, the vitality and the beauty of the magnificent civilizations of antiquity. The *Ramayana* is retold in a refreshing manner and with scrupulous regard to the original. The importance of the study of myths, of heroic myths in particular, cannot be gainsaid. As folk expressions of a people's purpose and experience, myths are always topical, and thrill man, which goes to show that qualities of valour and wisdom do not really change with time.

S. BASU

A LETTER FROM LONDON

October 31st, 1961

IT WAS Mr. Adlai Stevenson, the United States Permanent Delegate to the United Nations, who made an apt description of the present tussle that is going on over East and West Berlin. He said in San Francisco on the United Nations Day:—

> This confusion over who is doing what to whom makes me think of the schoolboy who came home with his face damaged and his shirt torn, and when his mother asked him how the fight had started he said: "It started when the other guy hit me back."

One would have laughed at this had it not been for the fact that in Berlin the contending parties have been demonstrating their strength by the quick parades of tanks and sub-machine guns instead of fists. And as if that was not enough, one side exploded a series of murderous bombs in outer space with the other doing precisely the same underground.

Both sides have claimed that they want to talk through strength. Both insist that they are doing this to preserve peace and get a secured life not only for us but for the generations to follow.

In spite of the repeated assurances that the big and small bangs will not start another world conflagration, however, people in England as in other parts of the world are showing signs of rest-

lessness. The fear that nuclear war is on the way was expressed by Earl Russell when he addressed another mammoth gathering in Trafalgar Square. He has succeeded in a great measure in making people aware of the dangers that are inherent in the stockpiling of nuclear weapons by East and West.

At a recent meeting of the London County Council, members heard in shocked silence that a London doctor has suicide pills ready for his wife and children in case of nuclear attack. And Mrs. Anne Kerr, a Councillor, who is not a member of any political party or of Lord Russell's Committee of Hundred, thought that "the only honest thing" the British Government could do was to issue the pills to chemists so that people could get them if there was time before a nuclear attack was on. The Council agreed with her view that there was no effective anti-nuclear defence and in the event of a nuclear war no life would survive in the Northern hemisphere.

Despite this gloomy picture, the British Prime Minister has cheered the nation by suggesting at the Conservative Party Conference at Brighton that his Government is planning that in another ten years' time, the normal industrial wage should, if all goes well, reach £1,000 a year. It may be remembered that many skilled workers in Britain, and many not so skilled though well protected, are already receiving much more than £1,000 per year. When we take into account the tax that the man who earns £1,000 per year has to pay, we realize that that wage is not worth what two guineas a week were just before the last war.

Those whom Professor Achille Loria of Milan University, in his book *Economic Foundations of Society*, written at the turn of the century, called the "parasitic" workers are a good deal less well off. By parasitic workers Professor Loria meant those who produced no saleable article — the public servants, civil, municipal and military, the teachers, prison officers, nurses, and so forth. In other words, he meant the professional classes.

According to Professor Loria every revolution in history has been brought about because the ruling classes of the time failed to provide a reasonable income for the "parasitic" workers. The Russian Revolution in 1917 was carried through because of the deprived intellectuals of the Czarist régime.

And a London newspaper aptly reminded us that Mr. Lloyd George made no such mistake. In 1920 he forestalled revolution in Britain by providing the police with houses, gave the teachers the Burnham scheme and Civil Servants what was called the reorganization scheme.

According to the *Guardian* a group of eminent American economists has been looking into the future of Western Europe. Its report, a massive study of 1,200 pages, commissioned by the Twentieth Century Fund and published in Britain by Messrs. Macmillan and Co. for £4 4*s*., shows the nations of Western Europe steadily expanding together during the 'sixties. Taking as its starting point the year 1955, the report estimates that by 1970 the gross national product of the 18 nations, measured in constant prices, will have risen by 3 per cent over the 15-year period. Much of the effort will be devoted to the raising of living standards. Private consumer spending will rise by 59 per cent and the proportion of the national product used by private individuals will rise from 65½ per cent in 1955 to 67½ per cent in 1970.

Britain is expected to *grow* more slowly than the rest. Between 1955 and 1970 the national product of the six countries of the Common Market is

estimated to rise by 61 per cent but that of the United Kingdom by only 37½ per cent. Even so, the British product will be slightly larger than that of either West Germany or France but both will be running close behind. The comparison may, of course, be fortified, says the *Guardian*, if something happens to make Britain move faster or to slow down the others.

According to these eminent American economists Western Europe, unlike Britain, is once more emerging as an important economic power in the world with a future deserving faith and effort.

No wonder then that Mr. Alistair Cooke should report from New York that in the next ten years Europe will be wooed and won by the American way of life, to the extent of spending 60 per cent more than ever on food (pre-cooked and frozen), clothes (off the peg), travel jaunts, and household gadgets (on the never-never hire-purchase system). Mr. Cooke has relied on the findings of the forty-two-year-old Twentieth Century Fund which has been subsidized by the fortune of a department store in the United States. It says that by 1970 Europeans will own three times as many cars as they have now; the ownership will be spread over the spreading "classless" society. Fifty houses in a hundred, instead of the present ten, will own electric or gas refrigerators.

The Fund thinks that the one important incentive which will give Europe the edge in the "over-all rate of economic growth" is "the assurance provided by the Welfare State." The certainty that any Government that hopes to stay in power must provide old age insurance, medical care, subsidized housing; rent control, and family allowances "has given younger consumers the willingness to spend or borrow" (and then spend). The birth of the Common Market, says the Fund Report, will merely compound this advantage.

The Fund says that this radical change in the consumer attitudes of the post-war generation is the single "most significant reason for the "remarkable and unexpected" recovery of the 18 European nations that are the object of the Fund's study. The total value of their goods and services has increased by 4.3 per cent through the 1950's. This contrasts "dramatically" with a 2.5 per cent rate of growth between 1870 and 1913, and a mere 1.6 per cent between 1913 and 1938.

Everywhere else, Europeans will increasingly adopt the American life of Riley, that is to say, explains Alistair Cooke, a kind of affluence that blurs and levels out all class divisions.

SUNDER KABADI

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** recounts this month an interesting conversation with the distinguished French writer, André Maurois.—ED.]

TALKING TO ANDRÉ MAUROIS

TODAY, at seventy-six, André Maurois is busier than ever, writing, lecturing, contributing articles to periodicals, attending sessions of the Académie Française, championing still, in all these ways, the things of the mind and spirit.

He greeted me, as I entered his study in his sumptuous apartment, standing with a genial smile on his face. He was dressed impeccably and with taste, in dark grey. He bade me be seated. Before I took a chair close to his desk

I surveyed his shelves of beautiful books, all bound in leather. I sat opposite him and studied his face. His forehead, crowned with silver hair, was that of a man of swift thought, though unhurried utterance. The eyes were keen and gentle. The nose and chin were an index of an independent thinker who had the courage of his convictions. His demeanour showed tolerance and a love of life.

He had wanted to be three things, he said to me: a writer, a professor and a doctor. A writer of excellence, André Maurois certainly is; a professor, which means scholar, interpreter and stimulator — a very rare thing — he has, from all accounts, been. His last wish was not realized. To be a doctor of medicine is an interesting profession. You see people. You get to know them, to share their lives when they have to show the best of themselves.

As a biographer André Maurois has made the past live. Under his magic touch a nineteenth-century character becomes as radiantly alive as yesterday's image. "When I wrote a life," he put in gently, "I always chose the life of someone I liked. There are biographers who think it is easier to write about people they dislike than about people they like. But I don't think it is good to laugh at people. I think a biography should show why a great man was a great man and it is all the more useful if you can show a man, who, from a nobody, turned himself into a great man."

Take any of his biographies — Shelley, Byron, Disraeli, Lecia (George Sand), which Maurois considers his masterpiece, Victor Hugo, Dumas, Fleming and now Adrienne — the first notable thing is his method of approach. He professes great detachment, a complete freedom from prepossessions, a coldly scientific personality. He does not aim at heightening his subject's virtues or his weaknesses. To achieve this, Maurois had first to study his man from every point of view, to consider his career in its failures no less than its achievements, to decide upon his inner nature, and to discover the secret of his character, that key which unlocks the countless hidden chambers of his heart and mind and brings to light the passions that lurked there and were the mainsprings of conduct. André Maurois's method requires him to select and reject, to select the material which supports his conception, and reject that which raises a doubt of its accuracy. If he had before him a score of letters, he must select therefrom the paragraph, the sentence, the phrase, which conveyed the desired impression; all else must be swept aside. Clearly the responsibility of such a biographer is enormous. Everything depends upon the accuracy of his interpretation of his subject's character, and that accuracy depends in turn — at least negatively — on his own freedom from prejudice and prepossessions. Maurois has proclaimed himself a disciple of Lytton Strachey, who established virtually a new *genre*. Such artists encourage a flock of imitators — mostly pedestrian — in the belief that invention is more important than research, that it is necessary to insinuate scandals where none can be found, and that the function of a biographer is to "debunk." Maurois's optimism is based on faith in all things that are lovely and of good report. It asks nothing of your digestion, your purse, or your vanity, it asks a good deal of your will-power and your common sense. "We should live," he says, "as if we were eternal," that which for each of us, but for him alone, is true. Maurois's optimism is a bulwark against the forces of cynicism, bitterness and spiritual defeat. There is nothing warped about André Maurois. He thinks straight, and looks you straight in the

eye; always there is a twinkle in his own. The appeal of André Maurois's personality does not depend on his presence. It reaches out through the written word, revealing a generous and ardent spirit. Fine of character and rich in kindliness and wisdom, André Maurois faces the problem squarely. "The crucial point," he says, "is this: Here is man and here is the world. How should man, considering what he is and can, act in order to conquer the world as he sees it, and himself?"

That problem seems almost always to have confronted the Occident and the Orient. The Occidental has been preoccupied with conquering the natural world, the Oriental, by and large, with conquering himself. Tagore has attempted to achieve a fusion of both these tendencies in his writings and in his life, and that is what, I hope, Maurois will try to show when he treats the subject "Tagore and Europe" upon his brief visit to New Delhi next October.

I put him a few questions.

"What contacts have you had with India?" I asked him. "Did you ever meet Tagore or Gandhi? In one of your works you refer to Tagore."

A.M.: I have read some French versions of the Vedas, the Upanishads, and I also read Tagore, as far as he was translated, in English and French. But I came to India and Indian thought and Indian history better through Nehru's book: *The Discovery of India.*

I never met Gandhi or Tagore, but I have an impression of having known them through Romain Rolland.

Yes, in one of my novels, *Le Cercle de Famille,* the heroine reads a book by Tagore.

B.D.: Do you think Tagore has a message for the present generation?

A.M.: I know Tagore had a message for the young people of that time. He told them that life was worth living and that beauty and also interior life were enough to give life its value. In the times of despair and disillusion after World War I, the message of Tagore was heartening.

B.D.: Since your book *Un Art de Vivre* (The Art of Living) you are held to be a sage. What advice would you give the present generation?

A.M.: The first thing would be to tell them that they must not complain about the world such as it is, because it belongs to them to build their own world. They must have in their own mind a world no one can take from them and also, I think, that even the external world can be rebuilt if the new generation has the will to do it.

The second is to remain attached to the eternal values — wisdom, beauty, love. I don't think we have to be different from our ancestors because our techniques are better. It isn't technique which makes a good life; it is peace of mind and permanent agreement with oneself.

B.D.: Do you believe that we are, despite world tensions and cold wars, approaching the epoch of what Tagore named the Universal Man?

A.M.: That is difficult to say. I believe that it would be possible to approach the universal man. We now have all the possibilities to do it, but it can only be done if people forget the words that divide them. A Greek philosopher once said: "What worries me is not the events, what happens; it is the words around the events."

It is not so much what people do but what people say. If you look at the American movies, the Russian movies, you realize that the essential passions — love for one's children, for one's wife, friendship, devotion to the country — are the same everywhere. But people don't see that because they are slaves to slogans.

B.D.: Do you think Europe is be-

coming more interested in spiritual values? Is an emphasis on grimness and despair in contemporary literature general and are there any joyful voices to be found?

A.M.: It is a fact that contemporary Western literature in Europe as well as America is grim. One has the impression that novelists and playwrights are ashamed to desire joyful life. They choose the most depressing subjects, but there are exceptions. To begin with, in the very old generation there was Claudel. There was my own master, the philosopher Alain. The philosophy of Alain was a philosophy of happiness. There is also François Mauriac. Even when he chooses a sad subject, he always leaves the door open for hope. Even if he sees the miseries of the world, he thinks that the world of fraternity is not impossible.

B.D.: Do you consider a real synthesis between Oriental and Occidental thought desirable and possible?

A.M.: Desirable, certainly. The time is no more when the Orient and Occident can ignore each other. We travel with such speed that distances no more exist. So either we must understand each other or this world will be destroyed by misunderstandings and wars. It is a question of one world or no world. And we have much to learn from each other and especially from India, where the interior life plays such an essential part.

B.D.: Who would you consider the great literary figures of contemporary France?

A.M.: Of the generation before mine we have Claudel, Rolland, Gide, Proust, Valéry, Alain. Almost fifteen years later — my generation, that is — you have Mauriac, Romain, Montherlant. In the next generation you have Malraux, Camus, Sartre and Giono, who, by the way, has a feeling of the joyfulness of life. The younger generation has Michel Butor and Claude Mauriac (François Mauriac's son). As for Françoise Sagan, she has considerable talent but her subjects hitherto have been very slight indeed. She has not yet found a great subject.

(After a pause M. Maurois went on.)

There was a time, immediately after the war, when we might have had the impression that France was getting old and would never be able to play a leading part. But the people felt young and they worked hard. And ten years after the war it was impossible to see that so many French towns had been destroyed. Today the culture of France is a young culture with a long past and also with a feeling that there is a long future.

I thought of many more questions: how he worked was one of them. But then, I remembered, he has already written a volume of essays which contains one on the art of working. To read these essays is to meet a man who never clogs, whose emotions colour but never dominate his thinking, and there is a steady brightness about them which wearies the eyes of none but the mentally apathetic.

Throughout our conversation Maurois did not strain for any effect. If anything, he was shy and modest.

Sainte-Beuve's tribute to a French writer might apply to André Maurois: "He has a knowledge of the world and of men, a lively and acute appreciation of the becoming and the absurd."

We might add: He has championed those ideals of thought and conduct by which the dignity and grace of life are maintained and its inalienable values reaffirmed.

BALDOON DHINGRA

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."
HUDIBRAS

H. D. Lewis, Professor of the History and Philosophy of Religion, London University, in a broadcast (*The Listener,* October 26th, 1961), took up the theme of responsibility at the philosophical level.

He analyzed cogently the difference between legal and moral responsibility — if laws are unjust a man may be legally guilty, but morally a hero. Moral responsibility implies a freedom of choice "not determined by character, or heredity or environment or anything else." In ordinary circumstances a man's freedom of choice will not induce him to act out of character. But, in a choice between personal preferences and what he considers his duty, the moral freedom lies in whether to make, or not, the effort to follow duty. Each one's temptations differ, but the responsibility lies in following duty as one sees it. Thus humanitarian treatment of crime does not mean one can ignore the moral guilt of the criminal. The latter should not be thought of as an unfortunate, involuntary victim of some infectious disease who must be compulsorily isolated. Cases of real pathological irresponsibility are not so common as some people make out. The criminal "is not just a case to be treated, and it is not for his own good, or that of others, to think so." Rather he needs to have his sense of moral responsibility deepened, but it must be attempted, Professor Lewis insists, without smugness or any attitude of superiority.

Most of us are fully accountable most of the time; and whatever we say of hard cases, we need, most of all in times of stress and confusion, to have the sense of ultimate moral responsibility maintained. To this end we have much to counter in current theology as well as in social science and psychology.

Professor Lewis indicates that the best help any individual can give is to start by examining where his own responsibilities lie.

Perhaps one might add to the above that an ideology that makes of man simply a creation of an outside power (God or chance), a social science that treats him as a number on a register or a unit for conditioning, and a psychology that makes of him a mere bundle of instincts, of one kind or another — all these rob the human being of the sense of self-responsibility that should be his birthright. The conception of the god within, of man as maker of his destiny, not the victim of circumstance, offers reassurance. The Eastern concept of Karma, when correctly understood, is that man is "fated" by his self-created past (this life and previous ones), which has produced his character, heredity, environment; but, because he is innately a spiritual being, he has the free will to choose within these self-imposed limits, and thus enlarge (or shut in further) his possibilities for the future.

Professor Lewis has pointed to a most vital need for today.

The problems of civilization all come back to individual responsibility.

For example, the dangers of smoking have again been emphasized at the Chadwick Trust meeting at Manchester (October 27th, 1961), when Dr. J. P. Anderson of Monsall (chest diseases)

Hospital, appealed to the Government to ban all tobacco advertising, because of the deleterious effect of smoking on health. Despite past "scares," the smoking habit is increasing. Dr. Anderson stated that there was a death from smoker's cancer every half-hour in Great Britain, as well as "a quadrupled mortality from chronic bronchitis and a doubled mortality from coronary thrombosis among heavy smokers." The reluctance of the Government and of the medical profession to take a firm stand was due to the income made by tobacco taxation and to the fact that many doctors were themselves cigarette addicts. Dr. Anderson made various common-sense suggestions: forbidding smoking in indoor public places, especially hospitals; enforcing the law about the sale of cigarettes to those under sixteen years of age; increasing smokers' life-insurance premiums; mentioning "smoking," where indicated, on all death or sickness certificates; presenting adequately and properly to the public (especially schoolchildren) the medical and social facts about smoking.

The report *United Kingdom Fire Statistics 1960*, published for National Fire Prevention Week (starting October 30th, 1961), notes 62,000 fires in buildings in the U.K. during 1950 (almost double the 1946 total). Most of those attributed to electric or other equipment turn out, however, to be due to faults of usage rather than to defective apparatus. How many of such careless users were heavy smokers, one wonders. The Home Secretary, Mr. R. A. Butler, at the L.C.C. Fire Prevention Exhibition, said that smokers throwing away lighted cigarettes, cigars or matches, or knocking out pipes, caused one fire in every ten. (Nicotine, like alcohol, seems too often associated with a diminished sense of responsibility.)

It is the same story elsewhere. Sir John Wolfenden, at the opening of new headquarters of Family Service Units, London (October 24th, 1961), stressed the fact that the Welfare State had not eliminated the chief social problem — personal inadequacy. Family Service Units aimed to work from within the family to build up a sense of human dignity and moral responsiblity.

The public is urgently asking this autumn how much sense of responsibility the men have who are behind the bomb-tests, whose polluted "fall-out" endangers life in every country, friend and foe alike. But, if the individual fails to be responsible in his own small sphere, how can he repudiate the same irresponsible attitude in the larger one?

When it became known that the Buddhist U Thant was acceptable to both America and Russia as temporary Secretary-General of the United Nations, after the tragic death of Mr. Hammarskjold, the late Secretary-General, the British newspaper, *The Guardian*, published an editorial comment, "The Middle Way" (October 19th, 1961), that is worth quoting:—

> ....One of his most famous predecessors in high secular office, the Emperor Asoka, proclaimed in a Rock Edict over two thousand years ago:
>
> "If a man extols his own faith and disparages another because of devotion to his own and because he wants to glorify it, he seriously injures his own faith."
>
> It is a characteristically Buddhist utterance. Western religions (up to Communism) have tended to regard the world as a battle-ground between good and evil. Those to whom the truth has been revealed have the holy task of vanquishing error, in the knowledge that one day the whole world will proclaim their faith. To be triumphant, the Church must first be militant. Buddhists, on the other hand, ideally seek the middle way. The life they aim at is

not of conflict (even on behalf of absolute good against absolute evil) but of harmonization.

U Thant will have to work with, and strive to reconcile, statesmen with widely different and mutually hostile interests and philosophies; the religion in which he has been brought up would seem to fit him admirably for this task. But one can foresee anguished protests, from those who hold passionate convictions on one side or the other, that he is not sufficiently valiant for truth, that he puts right and wrong on the same level, that he judges by a double standard. These reproaches are often made against Asian statesmen, but even Mr. Hammarskjold had to suffer them — from more than one direction. However, another virtue that Buddhism inculcates is tranquillity; U Thant, if anybody, should be able to receive these shafts with unruffled mind.

Coming from a paper of high reputation, it is worth quoting since it shows that, despite the all too patent faults of our generation, some measure of tolerance (or rather appreciation) of other viewpoints has been achieved.

Two special articles on the subject "Crime in Schools" published in the *Statesman* (Delhi) recently give alarming reports of increase in the incidence of school-boy crime and its possible consequences on society. Still more regrettable is the report of the helplessness of the authorities to check this growing menace. According to the newspaper:—

Crime is making steady inroads into the capital's schools, but very little is being done to check it. Principals, teachers, parents and officials of the Education Directorate and the police plead helplessness in dealing with it.

Several Principals who were interviewed on this subject have pointed out two important reasons for the growth of criminal tendencies amongst school children. It is stated that Juvenile delinquency is mainly due, first, to poverty and the uncongenial environments in which they live and, secondly, to the criminal influence of films upon the minds of the teenagers. Describing the nature of the incidents, the newspaper reports:—

Parents and teachers in some crime-infested areas of Delhi are getting worried over the appearance of more knives and even daggers in the school premises. Even some of the best schools in the capital have not escaped the danger.

The Principal of a well-known school in Karol Bagh related to me three incidents of the past few weeks in which boys of under 12 are reported to have threatened each other with knives.

Principals and teachers of many other schools had similar stories to tell. In many cases boys in junior classes have their links with senior boys within or outside the school and even the teachers fear them.

Conditions in the Higher Secondary Schools are reported to be worse, as some of the boys have grown into regular gangsters and no teacher takes the risk of punishing them, as threats of expulsions have brought only counter-threats of violence from them.

In striking contrast to the conditions in the capital, it is refreshing to note in the same report that the problem of crime does not exist at all in the schools where most of the boys come from near-by villages and who are unspoiled by metropolitan habits and tastes. The report concludes:—

Whatever the solution, the problem is a serious challenge to Delhi educationists. And unless concerted efforts are made by all concerned — parents, teachers, educational authorities and the police — to nip the evil in the bud, it might confront them in a more dangerous form in the not too distant future.

The Principal of the Modern School, New Delhi, Shri M. N. Kapur, has rightly traced the origin of crime in the young man's search for adventure

and excitement. He feels that the problem could be solved only by giving the boy "enough adventure and excitement and even danger of a healthy type." Shri Kapur had visited Europe last year on behalf of the All-India Sports Council to make a study of modern education in sports and he had recommended that all available land in Delhi should be utilized for sports. Suggesting sport as the one remedy for checking crime, it is proposed that

> recreation clubs should be developed on these grounds, not for social activities, but for athletics and sports so that children and young men could find enough excitement and adventure and could find release for their energies.

Emphasizing that crime is often the outcome of a desire for recognition by boys who are good neither at study nor at sport, the Principal feels that if the schools develop sufficient activities to enable every boy to gain recognition in one field or another, the boys would not turn to criminal ways. He adds:—

> Let the school teach the boy to "live dangerously" and face dangers. Boys of a school which presented them with enough challenges seldom turned criminals.

The Principal's solution does not seem to cover all cases. It may at best put a patch on a running sore without attempting to get rid of the trouble that is the cause of it. It is obvious that the root cause of the trouble is the lack of a sense of responsibility. How could children be expected to feel a sense of responsibility, if the parents have forgotten what it means? It is undeniable that the family is still the basic unit of human life and it is here, and not in the schools, that the cancer begins to take root. Where the house, or flat or even perhaps the *basti* is a home, one would rarely find an incipient criminal. But unfortunately these boys have no homes, but only houses which at best can give physical shelter. No architect or builder can make a home, as it can be created only by the family. It is, therefore, in the parents' inability to make a home that they fail their children.

While so much is being talked in recent times about devising ways and means for the emotional integration of the country, it is a pity that one often fails to see the obvious, that the greatest obstacle to such integration is the existence of castes in Indian society and the mentality that it has bred. Communalism, provincialism, factionalism and groupism are at best only manifestations of this basic evil. That caste is at the root of all separatist thinking and fissiparous tendencies is well brought out in two articles contributed by André Beteille to the *Indian Express* (Madurai). After pointing out the folly of caste distinctions in some of the States in the country, despite the Central Government's misgivings about the advisability of continuing the use of caste criteria in the matter of reservation either for Government jobs or for admission to technical institutions, the writer says:—

> The whole argument shows the folly and the danger behind the use of caste criteria in the matter of Government protection. Caste cannot and should not be the guiding principle in this matter because of its involvement in politics. To legitimize protection on the basis of caste can only lead to an increase in its hold over politics. If protection has to be provided in any case, it is imperative that more rational criteria be devised.

In his opinion, the criteria of classification should be on the basis of income, occupation, level of education, and rural as opposed to urban residence. Otherwise, continuance of the caste distinction would only lead to a perpetuation of the pressure groups which have

already become an important feature in the politics of several States. He feels that dominant castes have gradually created a vested interest in continuing to be labelled "backward." When to this is added political power, these castes can act in a more concerted manner to have their interests safeguarded. He, therefore, suggests that protection should be given not to communities but to individuals on the basis of income, occupation or some other criteria. He adds that such a change is bound to go a long way in minimizing the rôle of pressure groups, many of which are based upon caste. It does not require much foresight to realize that a category of individuals belonging, say, to a particular income group, has much less scope for organizing itself as a pressure group than has a powerful dominant caste. Apart from lacking the political organization of a corporate community, such a category is by its very nature a more fluid and flexible entity.

The writer feels that educated opinion in India is often complacent about this question as it has already broken away from caste rituals and taboos. Seeing in this problem a great danger to the emotional integration of the country, he concludes:—

> It is strange how these things have rendered the Indian intelligentsia blind to the increasing influence of caste in politics. In the present political set-up, today as never before, caste has the possibility of providing the greatest challenge to the integration of India as a nation.

MAN, as a self-conscious intelligence, has also reached the abyss of heterogeneity. His task is to cease to wallow in those murky waters. His first task is the mental perception of the supreme homogeneity of Nature. This will enable him to feel himself as one with his fellows. This should become the duty of all. . . .

What makes Brotherhood so difficult of realization for us? Our selfishness — the great expression of the mundane and the mortal. Personal pride, rivalry and retaliation, the sense of possession and of power — these are the ingredients which form the "civilized" man. . . .

One sure way to overcome the machinations of personal pride and unbrotherliness is to seek the one true way of altruistic service of our fellow men. Such service should not be partisan, for a class or a caste or a group. It should be disinterested and so universal. The right attitude towards vast Nature as a unified whole will bring to birth right behaviour towards all our fellow men. Service to an individual is service to all, provided our attitude is universal and impersonal.

—B. P. WADIA

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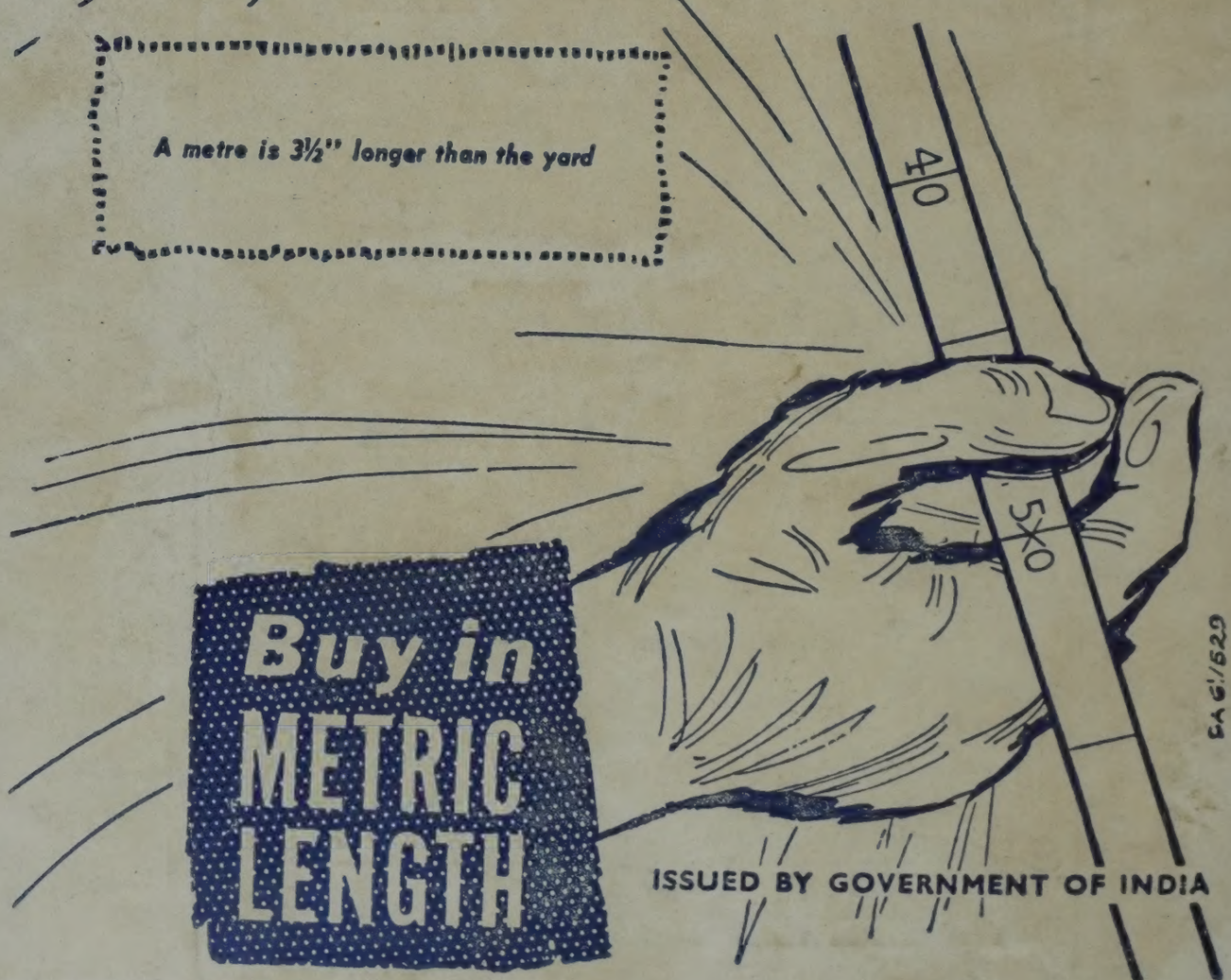
CHANGE TO METRE

The Metre as a length measure has been brought into use since October 1. In a year's time the yard and the foot and the inch will cease to be legal.

Cloth is already marked in metres; price is also quoted per metre.

A metre is 3½" longer than the yard



Buy in METRIC LENGTH

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